The Outlook

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CONTENTS

THE WEEK:

The Labor Day Celebrations..... 141
Decisions Against the Miners' Union.... 141
The Pension Report..... 142
Colombia and the Panama Canal..... 143
Macedonia and Turkey..... 143
Turkey and America..... 144
Mr. Chamberlain's Difficulties..... 144
The British Army..... 145
How Russia Evacuates..... 146
Roman Catholicism in France..... 146
Bishop Clark..... 147
Another Dash for the North Pole..... 147
The Batavia System..... 148
Religious Work in Korea..... 149

EDITORIALS:

The Indian Question..... 149
Reform and City Freedom..... 151
Consular Reform..... 152
Canada's Strike Commission..... 154
The Encyclopaedia Biblica..... 157

CONTRIBUTED ARTICLES:

Islamic Government and the Macedonian Situation..... 159
By a Native of Turkey
The Indian Problem:
I. The Evils of the Reservation System. 164
By Frank Wood
II. The Indians and the Outing System 167
By George Bird Grinnell
Ultramontanism and the Catholic Laity.. 173
By an English Roman Catholic
The Three Loyal Comrades..... 177
By Carmen Sylva, translated by Anna Knight
Labor's Solution..... 179
By R. L. Bridgman

BOOKS AND AUTHORS:

Irrigation Problems (Mead)..... 181
Books of the Week..... 183

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The Outlook

Published Weekly

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The Labor Day Celebrations

This year Labor Day clearly ranked as a National holiday. In the Southern cities, where it was scarcely observed at all a few years ago, it was almost universally observed this year, and in Baltimore and New Orleans two of the greatest labor parades in the country took place. In each of these cities the number of unionists in line was reckoned in the press despatches at thirty thousand—or almost exactly the figure reached in Boston, and five thousand more than the highest estimate of the number of paraders in New York. In the great metropolis, however, the relative smallness of the parade was due to the division in the unions over the acceptance of the arbitration agreement demanded by the building trades employers' association, and to the presence of Parks and Devery at the head of the parade, which was conducted by the unions opposed to the arbitration agreement. In Chicago, which has long been the storm-center of unionism in this country, the number of trades-unionists in the parade was estimated to have exceeded one hundred thousand. Three thousand members of women's unions were in line. In Syracuse the unusual size of the parade was due to the presence of President Roosevelt, whose address was an earnest protest against the dangerous form of sectionalism which unionism may promote—the arraying of one section of society against another. He pointed out that this social sectionalism may be as dangerous to National unity as geographical sectionalism, and urged in every class respect for the equal rights of the members of other classes. In this connection it is encouraging to note that Labor Day has not, as was feared, developed into a class holiday. Indeed, perhaps the most noteworthy thing about the new holiday is its popularity among the classes which least welcomed its introduction. In some of the Southern cities, where the stores remained open, the banks, chambers of commerce, and stock exchanges were all closed. In the Northern cities nearly all kinds of business were suspended except those serving holiday crowds. The popularity of the holiday is largely due to the time selected for it. In the first place, it always occurs on Monday, thus affording business men very nearly a three days' vacation wherever the Saturday half-holiday is generally observed. In the next place, it always occurs in a delightful month in which there are no other holidays. If Lincoln Day had been celebrated on September 22, when the great emancipator announced his emancipation policy, instead of February 12, when he was born, this holiday also would be more generally observed. In our National calendar there are too few holidays in the fall.

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Decisions Against the Miners' Union

In four of the five cases submitted to Commissioner Wright as umpire by the Board of Conciliation in the anthracite mines his decision was in favor of the mine operators. Most of the cases concerned only a small class of workmen. The rockmen's demand for a ten per cent. increase in wages was denied because these workmen are not employed by the mine operators, but by special contractors for tunnel-digging, and were not parties to the arbitration agreement. The protest of one workman against a reduction of one-sixth in wages when his hours had been reduced one-fourth was dismissed because

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his pay per hour had been advanced as much as that of most employees under the arbitrators' award. One of the cases of alleged discrimination brought by miners still unemployed was decided against them solely because the discrimination was not satisfactorily proven. The case decided in their favor was of greater importance, for in it Commissioner Wright declared it unfair for operators to withhold work from old employees who were competent and had not been guilty of lawlessness. The only really important case, however, was that in which the Commissioner affirmed the right of employers to discharge workmen without assigning cause. Upon this point the Commissioner's words were as follows:

> There can be no doubt that a man has a right to quit the service of his employer whenever he sees fit, with or without giving any cause, provided he gives proper notice, and that the employer has a perfect right to employ and discharge men in accordance with the conditions of his industry; that he is not obliged to give any cause for discharge, but that he should, as in the reverse case, give proper notice.

The miners fear that under this decision activity in the union may become perilous, since foremen may discharge competent men without assigning cause. But the words used by the Commissioner in deciding the cases of alleged discrimination, and the explicit terms in which the Strike Commission's award forbade discrimination because of unionism, make it clear that the discharge of workmen for union activity would not be countenanced. As a rule, the older trades-unions admit the unlimited right of employers to discharge unsatisfactory hands, provided that unionism is not the cause of the dismissal. In the mining industry the same freedom must be granted to employers, or else incompetent workmanship would be sheltered by the Strike Commission's award. Commissioner Wright's dictum in this matter goes little further than that of President Mitchell when he said to the Southwestern Miners' Convention a few weeks ago: "Some men who own the mines think they own the men too. And some men who work in the mines think they own them. Both are wrong. The mines belong to the owners. You belong to yourselves." If it is recognized that the mines belong to the mine owners, it must also be recognized that they and not the workmen must decide whether the work is satisfactory.

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The Pension Report Commissioner Ware's annual report is peculiarly noteworthy because of its recommendations. These are plain-spoken and specific. The Commissioner of Pensions is opposed to giving pensions to women who marry soldiers after the soldiers become pensioners, because of the many scandalous cases growing out of this practice. He believes that any man convicted of an infamous crime should forfeit his pension, or his right to a pension. He inclines to recommend a pension provision for superannuated Government clerks. But his most important suggestions relate to the method of examining applicants for pensions. The present system, he says, is "a most uncertain, expensive, and unsatisfactory method. The system is liable to outside control and political dictation, and generates an enormous amount of political friction. I suggest boards constituted of experts, under civil service rules, who should go from place to place on fixed days, giving examinations and receiving testimony regarding the conditions of the applicants, and making reports thereon. The territory could be divided into circuits and the boards serve outside of the States of their domicile." Common sense and the interest of men to whom the Nation owes a pension accord with these suggestions. The statistics quoted in Mr. Ware's report show that the total cost of pensions to the Government for the past thirty-eight years has been $2,942,178,145 in pensions paid, and $95,647,934 expended in maintaining the pension service. He estimates that the Revolutionary War cost the Government $7,000,000 in pensions; War of 1812, $6,234,414; War with Mexico, $33,483,309; War of the Rebellion, $2,878,240,400, and the War with Spain, $5,479,268. Last year 113,794 applications for a pension or an increase were rejected; the total number of applications exceeded slightly 370,000.

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Colombia and the Panama Canal

According to information received last week by the Colombian Minister at Washington, the chief reasons why the Panama Treaty was not ratified by the Colombian Congress were: that the grant of the proposed rights over the canal zone is a conveyance of sovereignty and is prohibited by the Colombian Constitution; that the Panama Canal Company's concession provides for Colombia's consent before the Company's rights may be transferred to any foreign power, and consent has not been given; and that the American Minister's attitude in insisting on ratification without any amendments whatever further antagonized Congress. From later advices, it would seem that there is a more formidable stumbling-block—the desire of the Colombians to make as much money out of the transaction as possible. In this they have now overreached themselves. The proposals of the committee of the Colombian Senate for a new treaty with the United States unnecessarily safeguard, we think, sovereign and especially judicial rights, but their financial provisions are extortionate: (1) The United States is to pay to Colombia $20,000,000 outright for the privileges specified in the Hay-Herran Treaty, except that Colombia shall retain absolute sovereignty over the canal zone, including the administration of the law. (2) The United States is to pay Colombia an annuity of $400,000, to be increased twenty-five per cent. at the end of each century. (3) The new Panama Canal Company is to pay Colombia $10,000,000 for the privilege of selling its concession to a foreign power. (4) The Panama Railway is to revert to Colombia. We have offered to pay $10,000,000 bonus and an annuity of $250,000. It will now be interesting to see how much Colombia obtains from the United States Government or from the Canal Company by her excessive demands.

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Panama and the Panama Canal

The Panama Senators, naturally out of sympathy with their Government, have withdrawn from the Congress. It has been even rumored that this withdrawal might be the beginning of an attempt at secession which might result in the conquering by Panama of its independence. Of course all reports as to any present connection of the United States Government, directly or indirectly, with secession in Panama may be disregarded. It is true that if revolution should break out there and the operations of the transit railway should be interrupted, it would be our duty, under existing treaty, to restore order, repeating our action of last winter. But in Article IV. of the proposed treaty we have already pledged ourselves not to increase our territory at the expense of Colombia or any other South American Republic. Even if the treaty remains unratified by Colombia, we are morally bound by our own declaration. However much we may want an isthmian canal, we do not want the better of the two routes if to get it should involve a breach of good faith. Our moral standing is to be preserved first of all; our commercial profit is a secondary consideration. It is to be hoped, however, that the Colombians will see that their own interests, especially in the light of a possible secession, invite the ratification of the eminently fair treaty submitted by the United States Government. The success or failure of the Panama route rests entirely with the Colombian Congress. If a decision is not reached in time to exchange ratifications by September 22, or if the Colombian Congress shall not take action warranting an extension of time for the exchange of ratification prior to the assembling of our own Congress, negotiations for the construction of the Nicaragua canal may be expected.

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The Macedonian Insurrection

Last week the Bulgaro-Macedonian revolutionary committee published some elaborate statistics, giving the names of over a hundred villages in Macedonia burned by the Turkish soldiery, the number of houses in each, the date of incendiarism, and the number of persons murdered in each case. Naturally, no such report arrives from Constantinople. The Turkish despatches are suspiciously reticent, but no doubt exists here regard-

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ing either a great destruction of houses or the barbarities practiced on their inmates, especially on women and children. Any news from Bulgaria, however, should be taken with a large amount of allowance. It is the business of the Macedonian Committee there to make as terrible a case against Turkey as possible, and every means seems good to that end. The Committee confidently expects, by its own almost inconceivable outrages, to inflame the Turks to such atrocities that the Powers will be compelled to intervene. As for the Bulgarian Government, its Prime Minister informed the representatives of the Powers at Sofia last week that neither his Government nor his people could longer witness the annihilation of the Bulgarian element in Macedonia. Unless, therefore, the Powers could find some means of restraining Turkey's horribly repressive measures, the Premier added, Bulgaria would be forced to depart from her present attitude. Such a departure would not be altogether disagreeable to Bulgarian ambition if, by now forcing the fight provoked by her own brigands, she might expect to make all Macedonia hers and thus become the dominant Balkan power. Unfortunately for such an ambition, however, even if the Turks were vanquished—an unlikely supposition—the other Balkan States would demand and would undoubtedly receive in this event some increase to their own territories. There is need, nevertheless, for a Balkan State to arise, a federation of the other States which should give to the Slav and Christian element its desired government. It is not really necessary that such a government should be pro-Austrian or pro-Russian. It would be surprising, however, if it were not the latter, particularly in the event of a Greater Bulgaria.

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Turkey and America

Following the attempted assassination of the American Vice-Consul at Beirut, Syria, the Muslim section of that city has been in a state of anarchy. A number of persons have been killed there, among whom, however, were no foreigners. The arrival of the American war-ships was opportune in giving to the Americans in Beirut a feeling of safety. Insecurity has long prevailed there, practically throughout the tenure of office of Reshid Pasha, the Governor. Hence the United States Government, after the arrival of the American ships, demanded Reshid's dismissal, on the ground that so long as he was retained in office the lives and property of Americans in Beirut were insecure. While rumors of fresh outrages were deliberately spread at Constantinople in order to create the impression that anarchy was provoked by the arrival of the American ships, the British, French, and Italian consuls at Beirut said, on the contrary, that the excitement had subsided. The better class of Turks themselves were not oblivious to Reshid Pasha's character. Six months ago the Grand Vizier vainly asked the Sultan to remove him, but the Governor's supporters at the Palace were too powerful. It is a satisfaction to record that the American demand was promptly granted. Reshid Pasha was removed, and Nazim Pasha, Governor of Damascus, reputed a trustworthy and broad-minded man, put in his place. Already the new Governor has inspired confidence by his vigorous treatment of the rioters. The release of Abdul Kader, a naturalized American citizen, from imprisonment at Tripoli, Syria, has also been obtained by the new pressure put upon the Turkish Government. These events, together with the prompt results following the visits of Russian, French, and Austrian war-ships to Turkish ports, would indicate that, in general, the Sultan responds to but one argument—force.

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Mr. Chamberlain's Difficulties

Mr. Chamberlain, British Colonial Secretary, recently said that he was prepared to enter every cottage in England and prove that a corn tax does not increase the cost of living. English laborers propose to give him the opportunity. Last week, at the Trades-Union Congress at Leicester, a resolution was passed with but two dissenting votes against Mr. Chamberlain's fiscal scheme—indeed, the resolution severely criticised his proposal of imperial reciprocity

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as both "mischievous and dangerous." Nevertheless, the Congress did approve his old-age pension plan, and did formally engage to start a distinct Parliamentary labor party. The question now arises, Will Mr. Chamberlain reduce his proposals to the thin edge of the wedge? We should not be surprised if he did. He knows as well as any one that his plan would then be more seductive, in attracting many voters now repelled by the more wholesale scheme, and would then become, in our opinion, really far more "mischievous and dangerous." This has already been recognized by that astute judge and leader of the English free-traders, Sir Michael Hicks-Beach, late Chancellor of the Exchequer. In an article in the "Monthly Review" Sir Michael notes the change which has come over Mr. Chamberlain's idea in relation to the taxation of food. When it was suggested that the yield of such a tax "might provide for old-age pensions and increase our home food supply by indirectly protecting the British farmer, . . . it was naturally supposed that the tax would be high. . . . It is now clear, however, that no higher duties are likely to be suggested than would be necessary to protect, not our own farmers, but colonial farmers, against foreign competition." While Mr. Chamberlain would thus still attempt to draw closer the ties which bind England to the colonies and *vice versa*, Sir Michael warns his countrymen that "readiness on the part of the colonies to accept a small duty at first is certainly no proof that the object of the new policy would be satisfied by such a duty." Suppose the price of corn in the United States were reduced by more than the amount of the duty, Canada would, Sir Michael says, hold England pledged to "any subsequent increase of duty that might be found necessary to carry out the object of protection." Mr. Chamberlain's idea of imperial unity, therefore, would commit England to a policy of which the consequences are necessarily hidden.

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The British Army

The report of the Royal Commission on the War with South Africa, lately made public, is a document of more than three hundred pages, full of justified fault-finding. The failures which characterized the early record of the Boer War indicate that there had been little preparation for it or for any war. Through ignorance of fact or through neglect, there was no proper organization of the British forces; there were not even sufficient material and stores for the comparatively small body of troops which the War Secretary first proposed to send. It is true that before the close of the nearly three years' campaign both men and material were continually forthcoming; that, from first to last, about four hundred and fifty thousand soldiers were employed in a conflict with "embattled farmers," that vast stores of guns, ammunition, and clothing were sent out, and that the transport service was enlarged. But the report shows none the less that Lord Lansdowne, then War Secretary, was unfit to conduct any war. Next, as was expected, the report is a scathing indictment of the generalship in the field until Earl Roberts's arrival. The officers' stupidity is the more inexcusable since the Intelligence Department had long given information of what the Government would have to face. As to the men, the Commission declares them to have been lacking in intelligence and individual resourcefulness, though in *morale* they left little to be desired. The Commission then asks what has become of the organization which sent yeomanry and volunteers from home, also from the colonies, to take their places beside the regulars. "So far as we can learn, nothing has been done to collect systematically the valuable experience of the officers who worked that organization, certainly nothing to formulate that experience, to embody it in handbooks, or to create a framework which would be ready for prompt and efficient action." Since the war little has been accomplished toward army reorganization. The Commission says: "We are not satisfied that enough has been done to place matters on a better footing in the event of another emergency." To this Sir George Goldie adds in an appendix: "The hope expressed by the Commission that the state of affairs of 1899 will not recur is on my part a wish and not

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an expectation." In our estimation the great need of the British army is a better type of officer. The institution of a system of compulsory military education, not conscription, together with proper promotions into the service from it, should show its effect ere long in competition for place. Secondly, no military system is satisfactory unless it contains expansive powers outside the limit of the regular forces. Finally, the history of the Boer War shows as impressively as the history of our own Spanish War that an army cannot be operated, as to plan of campaign, to men, or to material, without the guidance of a General Staff. The enduring credit of Secretary Root's administration is that by his suggestions and efforts Congress has passed a Militia Bill and a General Staff Bill. England could hardly do better than follow our example.

❀

How Russia Evacuates

Last week Russia made certain conditions precedent to her evacuation of the Chinese province of Manchuria. Few observers could have been surprised at the announcement of these conditions; they are, that (1) no portion of Manchuria shall be ceded to any other power than Russia; (2) no concession shall be granted to Great Britain in Manchuria unless a similar concession be granted to Russia; (3) the present import tariff on goods entering Manchuria by railway shall not be increased; (4) in the event of an epidemic, a Russian health officer shall be appointed; (5) Russia shall retain her military telegraph; (6) the agencies of the Russo-Chinese Bank shall be guarded by Chinese soldiers; (7) Russia shall be allowed landing-stages on the Sungari River, with the right to guard them; (8) Russia shall have the right to maintain certain post stations. If the above conditions are agreed to, the two lower districts are to be evacuated on October 8, and the remaining districts in due course of time! While no one cherishes any illusion as to a cessation of Russian control of Manchuria, the new demands may be reasonably explained, with one exception—that which demands no increase of tariff on goods entering Manchuria by rail. In other words, however much duties may be increased on goods coming by ship from America and other lands, there shall be no increase on the goods coming across the border, the only country across the border being, of course, Russian territory. The demand shows the difficulties under which Mr. Hay labors, though he has obtained promise after promise from the Russian Government that it would respect the open door in Manchuria. What can such promises be worth when a demand like this is made?

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Roman Catholicism in France

Last week M. Combes, the French Prime Minister, suppressed the salary of Bishop Andrieu, of Marseilles; first, because of a violently worded circular issued by that prelate to the clergy of his diocese, denouncing the authorities; secondly, because of the recent anti-Governmental demonstration in the cathedral at Marseilles on the occasion there of the visit of the Bishop of Nancy, whose salary had been suppressed by the Government. Under the Concordat between France and the Vatican the salaries of French bishops are paid by the Government in return for the right of nomination. Of course loyalty to the Government is expected. By injudicious and inflammatory speeches, however, a very few prelates have excited the people of their dioceses against the certainly drastic application of the Law of Associations, passed in 1901. By this law all associations, secular and religious, in France are obliged to apply to the Government for authorization to exist and to exercise their several functions. Certain monastic orders declined to apply for authorizations, claiming that their only loyalty was to the Vatican. The French Government has therefore suppressed their establishments. The first to go were the flagrantly disloyal Assumptionists, and then the Jesuits. The Dominican monk, however, who is supposed to have inspired the initiation of the law of 1901, hardly looked forward, we think, to so broad a measure as was finally passed, and surely not to so broad an application. His own order is now attacked. In a recent

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address M. Pelletan, the rather hot-headed Minister of Marine, declared that too many officers in the navy have been educated under the Dominicans. Hence he is going to take steps to remedy "that mischief." As the French navy is naturally composed in great part of men from the maritime province of Brittany, always the most fervently Roman Catholic part of France, the undignified threat seems ominous of bitter conflict. On Sunday of this week, at the unveiling of a statue to Ernest Renan at his native town of Tréguier, Brittany, a more moderate address was made by M. Combes. He said that religion was entitled to liberty, but that it must not leave its own sphere, the spiritual, to interfere with the political sphere. He denied the allegation that the Government was hostile to religion, but declared that it would enforce respect for the law. Of course the law must be obeyed at all hazards, but such frequent spectacles as the forcible expulsion of some comparatively innocent monks and nuns, for the contumacy of their superiors, are sure to arouse sympathy.

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Bishop Clark

Those of our readers who formed part of the great audience at the consecration of Phillips Brooks as Bishop of Massachusetts will remember that at a critical moment the almost gigantic candidate caught in his arms the venerable Bishop Clark and saved him from sinking in a faint. The act of loving support was significant, not only of Brooks's own feeling, but of that of every one who knew the Rhode Island prelate. For, more than most men, the Rt. Rev. Thomas March Clark, D.D., LL.D., obtained some hold on the heart-strings of every one with whom he came in contact—indeed, it has been frequently said of him that he had not an enemy in the world. Long in feeble health, the news of this beloved Bishop's death last week did not come as a surprise—indeed, of late years, because of illness, he had delegated the duties of his office as Presiding Bishop to Bishop Doane, of Albany, while for four and a half years the episcopal duties of his diocese have been performed by Dr. McVickar, as Bishop Coadjutor. At the time of his death Dr. Clark was not only by right of seniority the Presiding Bishop of the Episcopal Church, he was the oldest Bishop in that Church, if not in the entire Anglican communion. He was born on the Fourth of July, 1812; thus his life covered the four American wars of the last century—that of 1812, the Mexican, Civil, and Spanish wars. He was graduated at Phillips (Andover) Academy, at Yale, and at Princeton Theological Seminary. He spent but one year in the Presbyterian ministry, however, changing to the Episcopal and becoming rector successively of Grace Church, Boston, St. Andrew's, Philadelphia, Trinity, Boston, and Christ Church, Hartford, before he was made Bishop of Rhode Island. In the latter capacity, however, he still exercised the rectorship of Grace Church, Providence. He impressed upon every community in which he lived "his simplicity, dignity, and kindly beneficence," to quote Bishop Potter's words. Along with Phillips Brooks, Bishop Clark may be said to have stood at the head of the Broad Church movement in this country. Many a radical but earnest young theologue on whose candidacy other bishops in other dioceses had frowned will gratefully remember the advice, assistance, and encouragement given by these two prelates, loyal as any to their beloved communion. By Dr. Clark's death Bishop Tuttle, of Missouri, by virtue of seniority, becomes Presiding Bishop of the Episcopal Church.

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Another Dash for the North Pole

Commander Peary has received three years' leave of absence from the Navy Department, and has definitely planned another Arctic expedition, which will have for its main object the renewal of his attempts to reach the North Pole, or at least to make a new "Farthest North." Incidentally he may increase the world's geographical knowledge; it must always be remembered that Peary's former expeditions have done important services in mapping the northern coast of Greenland and other Arctic territory. The present plan of Commander

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Peary is to start next July, to go direct to Whale Sound on an American-built vessel, to establish a base at Cape Sabine and form an Eskimo camp there. Thence he will force his way northward to Grant Land, where he hopes to establish winter quarters on the northern shore. As far as practicable, along the route he will establish caches. The following February, with the earliest returning light, he will start due north over the polar pack with a small, light pioneer party, and followed by a large main party. Mr. Peary hopes to make the journey from Cape Sabine to the North Pole and back, if conditions are good, in a hundred days. If the conditions are bad and he fails in this attempt, he will go into winter quarters and try again the next year. His fixed land base will bring him a hundred miles nearer to the Pole than he could get by any other route before the final "dash." It may be worth while to quote the letter in which leave of absence is granted to Commander Peary, because in it the Acting Secretary of the Navy, Mr. Darling, almost eloquently sets forth the argument for the attainment of the Pole:

"The discovery of the Poles is still all that remains to complete the map of the world. That map should be completed in our generation and by our countrymen. If it is claimed that the enterprise is fraught with danger and privation, the answer is that geographical discovery in all ages has been purchased at the price of heroic courage and noble sacrifice. Our National pride is involved in the undertaking, and this Department expects that you will accomplish your purpose and bring further distinction to a service of illustrious traditions.

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The Batavia System

For several years a system of instruction has been in operation in the public schools of the town of Batavia, in central New York, which offers a solution for one of the most serious problems that the rapid growth of our public-school system has produced. In the necessarily large classes of graded schools the task of getting the whole class over a specified amount of ground in each subject without having many of the pupils fall far behind is often an impossible one for the teacher. The remedy proposed and carried into effect by Superintendent John Kennedy, of the Batavia public schools, is simply to put an extra teacher into a crowded room, "not to hear classes, but to give personal, individual instruction to the pupils who are falling behind." The experiment met with startling and instantaneous success in the one room in which it was at first tried. The teacher found that within a very short time the weak spots in her class were becoming the strong spots. The more backward children began to improve in scholarship with wonderful rapidity, and before very long to catch up with the brighter ones. In many cases they were even surpassing them, so that the leaders of the class found it all they could do to keep up with the "dull" scholars. It was found also that evening study was no longer necessary, as all the lessons were learned to better advantage during school hours. Better order prevailed in the schoolroom, and the whole tone and spirit of the class was improved. The effect on the teacher was also marked. She was relieved from a tremendous nervous strain caused by the necessity of keeping the whole class going as rapidly as it should, and still preventing the slower children from falling behind. The trial was so successful that the system was extended to the other classes and schools in the town, with equally encouraging results. There are now seven individual instructors employed in the Batavia schools, one teacher in many cases going from room to room. In some cases, where the rooms are not overcrowded, one teacher acts both as class instructor and as individual instructor. The "individual" teachers are not regarded as assistants or under-teachers in any sense, and they receive the same salaries as the class teachers of the same grade. The testimony of teachers, parents, and scholars is unanimous that the "Batavia system" is a success. Many authorities on educational subjects who have investigated the Batavia schools testify that a revolution has been accomplished. One says, "There cannot be found in America a healthier, happier, busier lot of pupils than are to-day in the public schools of

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Batavia. Teachers are equally well and happy. The scheme of individual instruction is so simple and practicable that it could easily be followed in every city in the country." A prominent English educator says, "These methods will revolutionize the schools of England."

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Religious Work in Korea

As the conflict between Russia and Japan concerning Korea becomes acuter, the political, social, and religious condition of the Hermit Kingdom becomes more interesting. Concerning Korea America may take a just pride in its development, since the first treaty by a foreign power with it was secured by our Government twenty-one years ago. No part of Korean development is more notable than the religious work done there by our missionaries. Although the first Christians were those Korean travelers who, having penetrated into Manchuria, were converted through the labors of the Scotch Mission there, the American Mission was the first of any to be established in Korea proper. The British Society for the Propagation of the Gospel in Foreign Parts and the Canadian Presbyterians now are at work in Korea, but the principal agencies are those of American Methodists and Presbyterians. In American Presbyterian work alone at least twenty thousand Koreans, men and women, have been enrolled as communicants, catechumens, and attendants—catechumens being those who have given up their idols and accepted Christ, but who, in the judgment of the missionaries, have not yet sufficient knowledge or experience to be baptized. The quality of Korean Christians is as admirable as is that of those Chinese who, in the Boxer Rebellion, suffered steadfastly for their faith. For instance, last year, during the Korean Bible Conference, lasting ten days, no less than thirty-three hundred persons were in attendance, and ninety-nine per cent. of the expense of the Conference was paid by the Koreans themselves. Again, of the three hundred churches now established in Korea, all but two have been built entirely by the native Christians. We believe that the world is strangely ignorant of the type of Christian now being developed in Korea. The missionaries there look forward to the immediate future with anxiety. Under Japanese control they would be fairly content; not so under Russian. If the latter should come, however, they hope that bigotry may not crush out the infant Protestant churches. They feel sure enough of the native Christians to say: "Give Korea and North China ten years more of such evangelistic work as has been carried on in the last ten years, and even the despotic power of Russia cannot undo the work of the missionary."

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The Indian Question

We publish in this week's issue of The Outlook two important papers on the Indian problem, to both of which we call the especial attention of our readers.

Mr. Frank Wood needs no introduction to those familiar with the progress of reform in Indian affairs during the last twenty years. To others we may introduce him by saying that he has been an active member of the Lake Mohonk Indian Conference, in which his large knowledge of Indian affairs, his practical good sense, and his disinterestedness have given his counsels great weight. He is so far recognized as an expert by others than his associates in the Lake Mohonk Conference that he was requested by the Superintendent of Indian Schools to read a paper on the general subject of Indian affairs before the National Educational Association in Boston last July. His paper, which we print in this issue, was prepared accordingly for that purpose, but, owing to a change in the programme, was not presented. Our only criticism upon it is that the changes which Mr. Wood suggests are not sufficiently radical. The other article sets out graphically the good results which have followed the application of the so-called outing system in the education and industrial training of Indian children; the author of this article, Mr. George Bird Grinnell, has lived with the Indians, studied them at close hand, and for many years has been recognized as an authority on

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Indian questions; in 1895 he acted as a commissioner on the part of the United States to treat with the Blackfeet Indians, and quite recently he was sent as President Roosevelt's personal representative to examine into the charges made by Mr. Kennan in connection with the Standing Rock reservation.

Three simple but fundamental changes should be made in the organization of the Indian branch of our service and in the methods of its administration.

I. The Indian Bureau should be transferred from the Department of the Interior to the War Department. We have now on our hands large masses of dependent peoples, over whom we are compelled by considerations both of National honor and National safety to exercise a general supervision. Some of them are governed under the war forces of the Government, and under the general direction of the Secretary of War; all of them should be brought under the charge of the same Department. The Indian Bureau should be a branch of the War Department, and the Indian agents should be army officers delegated for that purpose. Many reasons may be urged for this policy. We have army officers entirely competent who have little or nothing to do. Their largest work for some time to come will probably be administrative, in our colonies, and experience in the Indian field would be the best preparation for this colonial work. They would be comparatively free from that political favoritism and that local prejudice which have been the bane of our Indian service. Most of our Indian wars have been brought about by the injustice which Indians have suffered, owing to either incompetent or dishonest Indian agents. As the army Indian agent would have the burden of the war, he would have an interest in preventing the exasperation of the Indians. And as the agency business is not intrinsically attractive, and would not be to the army officer a source of profit, he would be as desirous to bring the agency to a close, when the Indians are ready for self-government and State citizenship, as the average Indian agent of to-day is desirous to continue their pupilage as long as possible.

II. When the Reservation is broken up and the Indians come into the relation of citizens to the State, if they are to remain for a time wards of the Nation, they should be treated as other wards are—that is, put under the protection of the courts. If they are not to be allowed to sell or lease their lands except by authority of their guardian, the guardian should not be a Secretary of the Interior at Washington, who cannot and does not know anything about the conditions of the individual, nor should he be the local agent, for the agents too often have pecuniary interests adverse to their wards and are not above using their authority for his injury and their own benefit. Like other wards, the Indians should be put under the protection of the courts, and the approval of the courts—in the case of the Indians a Federal court—should be required to legalize the sale or lease of their lands so long as they continue wards. If it be said that this would burden the Federal courts with details of administration, or would require of the Indian long and expensive journeys to the court-house to secure the permission, the answer is that the courts could do as they are accustomed to do in similar cases, appoint a referee or master to examine and report the facts for the information of the court. Under such a system it would be easy for the friends of the Indian, through such an organization as the Indian Rights Association, to act as the unpaid counsel of the Indians, and represent their interests before the court, and so prevent the consummation of leases and sales adverse to their real interests. Under the present system the Secretary of the Interior must of necessity act on the recommendation of the Indian agent, and the Indian agent is generally appointed at the behest of local politicians.

III. The office of Superintendent of Indian Schools should be abolished, or, if maintained as a subordinate office, should be subjected to the direction of the Commissioner of Education. This change should be part of a comprehensive scheme for universal education among all imperfectly organized communities subject to Federal jurisdiction.

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Experience has proved beyond peradventure that democracy rests upon universal education; that no man is competent to participate in governing others who has not intelligence and character adequate to govern himself. The Federal Government ought to establish and maintain a public-school system in all Territories of the United States and in all its dependencies and colonies, in brief, among all populations under its sovereignty who are not yet organized into self-governing States. If we had done this twenty-five years ago, the Mormon problem would never have become a serious political problem. If we were to do this now, New Mexico might before long become ready for Statehood. These schools should be controlled by the Federal Government, and, so far as is necessary, aided, and, if necessary, absolutely supported, at Government expense. Under such a system it would be the duty of the Federal administration to see that there is a good school system in New Mexico, Arizona, and the Indian Territory, and no less in Porto Rico, Hawaii, and the Philippines. It would also be its duty to provide for the education of all Indian children of school age, except as such children live in one of the States and are provided for by the schools of the State. This Federal school system should be under the charge of the Commissioner of Education, who should be intrusted with the necessary executive authority to administer the system.

Such a change as we here propose would accomplish three results, all of them desirable: it would bring all dependent peoples, who are not yet ready to be trusted with the powers of self-government, under the same department, whereas now some of them are under one department and others under another; it would refer the wards of the Nation for protection of their individual civil rights to the judiciary, which in all Anglo-Saxon governments is intrusted with the duty of affording special protection to minors and others who cannot care for themselves; and it would provide a public-school system for all unorganized or imperfectly organized communities, which they would be ready to take up and carry on for themselves as soon as they were organized into independent, self-governing States.

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Reform and City Freedom

At the Fusion Conference held in New York City last week all the participating bodies except two declared in favor of Mayor Low's renomination. The dissenting two, however—the Greater New York Democracy and the Kings County Democracy—persistently opposed his indorsement on the ground that in the year preceding a Presidential campaign an anti-Tammany Democrat must head the Fusion ticket, or else Tammany Hall could secure an easy victory by appealing to the National party prejudices of the great majority of the voters. The tactics of the Tammany leaders, both before and since the Fusion conference, clearly show that Tammany Hall has determined to conduct its campaign on National lines. Mr. Lewis Nixon, it is true, has protested against this policy, asserting that the common sense of New York will put local questions foremost; but Mr. Nixon has ceased in any degree to guide the course of Tammany Hall since he abandoned the nominal leadership given him on Mr. Croker's retirement. Mr. Murphy, who is Mr. Croker's real successor, has been keeping in constant and conspicuous communication with the leaders of the State and National Democracy, and at the same time has been working diligently to reunite the local Democracy, by asserting that a great party victory in New York City this year would enable the New York Democracy to resume its former commanding position in the Democratic National Convention. By this means he has secured the support of some Democrats of wealth, who see in a renewed ascendency of the New York Democracy the defeat of the radical elements in control of the party since 1896.

This, then, is to be the line of battle, if Tammany Hall can prescribe it. The voters of the city are to be asked to consider chiefly National issues in an election in which no National officer and even no State officer is to be chosen. Mayor Low, in his letter to Mr. R. Fulton

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Cutting, the Chairman of the Fusion Committee, stating his attitude toward his own renomination, recognized both the strength and the weakness of the Tammany position. He recognized the political strength of its appeal to party prejudice, by expressing not only his readiness but his desire to have an independent Democrat named to lead the Fusion forces. He pointed out its weakness by expressing in a few sentences the overwhelming importance of the city issues to be decided in the coming city election, and declaring that the fight of the Fusion forces was "for the very spirit of home rule as against the effort to treat the city as a mere pawn in the game of National politics."

The Mayor's offer to withdraw in favor of an independent Democrat was wisely rejected by the Fusion leaders. The only issue upon which they could hopefully appeal to the voters was the success of the Low administration and the desirability of its continuance. To substitute another candidate for Mr. Low would be to destroy the logic of this appeal, to divide and depress the administration's supporters and to cheer its enemies by a confession of weakness at the beginning of the battle. Mr. Low is the only logical candidate, and the issue which he prescribed is the only logical issue. Over against Tammany Hall's appeal to party prejudice must be set Mayor Low's appeal to civic patriotism. Over against the demand that National issues shall determine the choice of city officials whose work has no relation to National affairs must be set the demand that such officials shall be chosen with sole regard to the city's interests.

Mayor Low has brilliantly and truly characterized this basic demand of the reform forces as a demand for "home rule." The right of a city to manage its local affairs as its own people desire is everywhere the most popular principle now being applied to our municipal life. Particularly in New York is its popularity universal—its most vehement champions belonging, as a rule, to the Democratic party, which so rarely controls the State Legislature. Yet the interference of State Legislatures with the right of cities to govern their own affairs as their own people desire is as nothing to the interference that comes from the injection of National politics into local elections. This injection prevents the great mass of people from even considering what city policies should be adopted. The National platforms determine how they vote, and the manipulators of city politics are able to defy public sentiment and even party sentiment on city questions by the cheap expedient of indorsing the National politics of their party. In this way the machinery of party, instead of facilitating popular self-government in city affairs, absolutely defeats it. Whoever, therefore, stands for home rule—and every consistent Democrat does stand for it—is bound to resent the attempt of Tammany Hall to introduce irrelevant National issues into the city campaign. Local self-government is a farce unless the city is free to decide city campaigns on city issues.

This principle has more than a local application. Everywhere in this country alleged devotion to National party interests is the refuge of municipal corruptionists. In putting to the front the principle that city elections must be conducted solely on city issues, and showing that it is essential to self-government as well as to pure government, Mayor Low has performed a National service.

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Consular Reform

The American consular service has long needed reformation as to (1) appointments; (2) promotions; and (3) tenure of office. We are glad to note that a reform in the second of these directions has now been inaugurated.

As to appointments, bill after bill has been introduced in Congress, only to be defeated by the spoilsmen there. The most recent of these was, it is true, favorably reported by the Senate Committee on Foreign Relations of the last Congress. It provided for a Board of Consular Examiners to hold competitive examinations, and to certify five names to the President; from them he was expected, though not required, to make

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his selection. The examination subjects were properly made to include, first, in addition to the vernacular, French, German, or Spanish, and, secondly, information concerning the commercial resources of the United States, with reference to the possibility of extending trade with foreign countries. As the system exists at present, few appointees have a working knowledge of the language of the country to which they are accredited, and, largely chosen in payment for some political work, candidates have generally represented no noteworthy knowledge of trade conditions at home, much less abroad. The result has been that in some countries the German consuls, for instance (who are required to possess the attainments which our own consuls should also possess), have given an impetus to German trade which has resulted in outdistancing British endeavors and leaving our own far in the rear. Finally, the Consular Bill rearranged the service by classes and not by places—a happy invention. It is true that, now and then, certain applicants for consular posts really do stand far above the men whom it would be possible to promote from the class immediately below. Such applicants would not enter the lowest grade and work up. The question, however, is: Would it not be far better for the credit of the service as a whole to lose these few extraordinary applicants and make all entries at the lowest grade or class?

This brings us to the second necessary reform, that of promotions. Soon after Mr. Roosevelt became President he announced that, where practicable, he desired to fill any vacancies in the consular service by promotion. He has since steadily endeavored to make this the rule. He now again announces that promotions in the service are to be, in general, regarded as governed by the merit system. This will bring satisfaction to those within the service who have long waited for such an opportunity of recognition, and it will be hailed with joy by all friends of an efficient consular service. During Mr. Roosevelt's administration, therefore, consular officials may expect to be promoted to places of greater responsibility, in accordance with their proved competency in smaller positions. The effect of the President's course may be noted in the movement among our universities towards establishing schools of commerce, which shall have as a prominent feature the training of students for the consular service. However, until the principles of the President's particular reform are embodied in law, promotions in the service will not be safe from possible harm. When Mr. Roosevelt's successor takes office, we may again see such an upheaval, disorganization, and spoils debauch as has dishonored the advent of some Presidents. At the same time, we are inclined to think that the new order means something more than President Hayes's orders meant with reference to the civil service. Those resulted in a merely temporary cessation of iniquity. The President's order, however, ought to create an admirable condition of trade investment abroad during the remainder of the present Administration. Hence, in our opinion, the President's successors, no matter how much inclined to be partisan, would probably feel rather like continuing this investment. Perhaps they might do it for the good of their party, even if they would not for that of their country. For, one day, politicians may realize that political patronage is a source really of party weakness rather than of party strength.

But we need legislation, most of all, to give permanence to the consular service. Unless intending candidates can be assured of tenure of office abroad, uninfluenced by party changes at home, there will be little inducement to the best men to undertake a career which, properly conducted, should appeal to every young man of education and spirit. The occasionally good consuls who have graced the service seem to be those who have had influence with both parties, and thus have been able long to maintain their positions. Their reports, as published by the Department of Commerce and Labor, always meet with attention, because their experience fits them to be acute judges of commercial conditions. Under a proper law, all our consuls would be such judges as these, nor would any consul expect to retain office by

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fostering political influence at home rather than by developing commercial efficiency abroad.

We regard President Roosevelt's recent order, therefore, as valuable, because we believe it really opens the way at last for the passage of a consular reform bill despite the spoilsmen. Disappointed in Congressional inaction, we also welcome it as an executive step in the spirit of the President's own words: "The guardianship and fostering of our rapidly expanding foreign commerce, the protection to American citizens resorting to foreign countries in lawful pursuit of their affairs, and the maintenance of the dignity of the Nation abroad, combine to make it essential that our consuls should be men of character, knowledge, and enterprise." They can be such through attainment of three ideals which, we are assured, are also the President's: first, by appointing consuls only after a test of fitness; secondly, by promoting them, if they are trustworthy, adaptable, and zealous; and, finally, by continuing them in office, unaffected by partisan considerations.

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Canada's Strike Commission

Sir William Mulock, Minister of Labor and Postmaster-General of Canada, has just presented to the Canadian Parliament the report of the Royal Labor Commission appointed in April to investigate the nature and causes of industrial disputes in the province of British Columbia. This report is a document dealing directly with the most important industrial problems of the day, and should interest the public of this country quite as much as the people of Canada.

The first part of the report is concerned with a detailed account of the strikes in the Province.

The strike on the Canadian Pacific Railway, which began in February, was among such employees of the company as had become members of the United Brotherhood of Railway Employees—an organization with headquarters in San Francisco. The report shows that the strike throughout was directed by George Estes, the President of the Brotherhood, who remained in Canada most of the time it was in progress, and that the Brotherhood is so constituted as to give all but absolute power to this one individual. The chief organizer of the Brotherhood in Canada is shown to have sold himself to the railway company, and to have remained in the company's employ as a secret service official at the same time that he continued in the position of chief representative of the Brotherhood in the Dominion. It is shown, too, that the railway had spies at most of the secret meetings of the Brotherhood, and that some of its hirelings went so far as to initiate new members into the order, reporting simultaneously to the company the names of those who joined.

Practices as reprehensible seem to have been adopted by the one side as the other, but the strikers appear, in the methods employed by them to win the strike, to have exceeded the bounds of even questionable warfare, and to have been utterly unregardful of the injurious effects of their actions upon the interests of third parties or the public as a whole. It is shown, for example, that deliberate efforts were made to paralyze the whole service of this transcontinental railway, by bringing about sympathetic strikes, by effecting a stoppage in the supply of coal, by crippling the steamship service of the Pacific, and by creating a gigantic boycott of all goods brought either immediately or remotely, by shipment or otherwise, into contact with the railway or handled by any of its employees. Not only were these efforts made, but they were for a time executed with some measure of success. Teamsters, longshoremen, steamshipmen, machinists, and members of other trades actually went out on strike at different points on the company's system. The mines on Vancouver Island, from which the company received its supply of coal, were closed, and shipments of coal to the extent of several thousand tons had to be obtained from Japan; mail steamers were delayed, and freighters sent off with partial cargoes. It was even doubtful at one time if the ocean liners run-

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ning between Canada and China would be able to leave port as scheduled; the building trades refused to work upon the construction of houses into which were being put materials that had been shipped over the Canadian Pacific Railway; bakers were prevented from supplying ships with bread; boarding-house keepers had their boarders taken from them; and the general business of commercial and domestic life was interrupted and embarrassed in a multitude of ways. The strike, however, was one which was not countenanced in any way by the other railroad brotherhoods. It was at bottom only a strike for recognition, forced by the company to prevent a crisis later on, which was known to be impending, and inaugurated by the strikers in violation of the constitution of their order, and with such slight pretext of right that not only the class organizations among the railway employees but many of the strongest unions refused to aid or assist it in any way. Most of the financial assistance is shown to have been received by the strikers from the United States.

The strikes in the Vancouver mines are shown to have been brought about through an intrigue in which the officers of the United Brotherhood, of the Western Federation of Miners, with headquarters in Denver, Colorado, and of the American Labor Union at Butte, Montana, were all involved. The report cites the appeal made by Estes on behalf of the Brotherhood to the officers of the American Labor Union to have the Western Federation of Miners stop the mining of coal on Vancouver Island in order to prevent the Canadian Pacific Railway from getting its supply of coal, and the instructions of officers of the Western Federation at Denver to its agents in Canada to assist the railway strikers as much as possible. It is shown that new local unions of the Western Federation were formed with the purpose of bringing miners out on strike, that this end was accomplished through intrigue and deceit, and that ultimately the men who were thus deceived were left in distress without the aid which had been promised to them.

The Commissioners are unsparing in their condemnation of these organizations, and recommend that they be dealt with in drastic fashion by the Canadian Parliament. Care is taken to segregate them from the ranks of trade-unions proper, and to assign them to a class of their own. In brief, the Commissioners say:

> There is a class of so-called union developing rapidly in western America, which is not really a trade-union at all, but a secret political organization. The primary object and common end of this class of organization is to seize the political power of the State for the purpose of confiscating all franchises and natural resources without compensation; and to this class belong the American Labor Union, the Western Federation of Miners, and the United Brotherhood of Railway Employees, with an aggregate membership of between 200,000 and 300,000 men. These three are in confederation with each other; their leaders were engaged in a conspiracy to sweep all the employees of the Canadian Pacific Railway into the United Brotherhood and all coal miners into the Western Federation, no doubt with a view to being able to stop all transportation and coal-mining whenever it might appear expedient in the advancement of the common end. . . .
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> It is obviously against the public interest that any body of Canadian workmen should be subject to be called out on strike by a foreign authority over whom neither our legislatures nor courts can exercise any control, and that whether they have any grievance against their employers or not. Whether the wheels of Canadian industry shall run or shall rust ought not to depend upon the decrees of a secret council at Denver. With regard to these organizations we think they ought to be specially declared to be illegal, as their leaders have shown that they care nothing about the obligation of contracts; that they ignore the constitutions and rules of their own organizations whenever it suits them to do so; that they at all times preach the doctrine of confiscation of property without compensation.

The concluding chapter of the report discusses the general questions which the facts adduced before the Commission raise for consideration. The right of workmen to combine is defended, but the sympathetic strike, the boycott, intimidation, blacklisting, and picketing, as commonly practiced, are condemned. It is asserted as a fundamental right that every man shall choose for himself whether he shall belong or not to a union, and that, whether he belongs or not, he may work without being insulted, molested, intimidated, or oppressed by

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any person or union whatever. Tried by this test it is maintained that the sympathetic strike, as declared on account of the employment of non-union labor to take the place of other strikers, is irrational and wrong.

The strike for recognition is dealt with at some length, and it is pointed out that such a strike cannot be regarded as inherently wrong, and that so far as it is merely an assertion of the right to make a collective bargain it is a natural outcome of the present stage of industrial development. "If compelled to contract for himself alone," says the report, "a modern workman would generally have to deal with a purely mercenary organization, which is in a position to take advantage of his fellow-workmen's necessities, in order to compel him to accept terms which a unon, dealing on his behalf, might be justified in refusing and able successfully to reject. A right view of this matter seems to be that the strike for recognition—that is, a strike to declare for a collective bargain—should not be declared unlawful, but that it is specially incumbent on the authorities, when such a strike takes place, to see that no illegal or criminal methods are used to reinforce it."

The Commissioners suggest that provision be made for the incorporation of trade-unions with a model constitution, and to protect such unions they propose that it be made an offense for an employer to discriminate against or discharge any member of an incorporated union for the reason only that he is or intends to become a member of such union.

The Commissioners state that they think the best method of minimizing the danger of strikes and lockouts by legislation will be found in compelling publicity at the earliest stage of the trouble. In this connection they make the radical proposal that "where the other party is not attempting to change the terms or conditions of the employment, no strike or lockout should be allowed except upon giving at least thirty days' notice." Such a law, it will be seen, goes almost as far as the Australasian compulsory arbitration statutes in forbidding men and employers to stop work, without assuring either side that it will get the terms which an impartial court approves. It is not likely that Canadian workmen, at least, would accept the proposed provision.

As to compulsory arbitration, the Commissioners report that the weight of opinion as expressed before it was opposed to the measure, but they go on to urge very strongly that, while they do not think that such a law relating to industries generally would meet with public approval, there are special cases in which it seems to be a necessary final resort.

In the case of public service undertakings, such as railways, telegraphs, telephones, steamships, the supplying of power, water, and light, and particular industries such as coal-mining, the Commissioners think that, notwithstanding the objections that could be raised to compulsory arbitration, that mode of settling disputes ought to be resorted to whenever a strike or lockout has reached such dimensions as seriously to affect the public, and after all other means have been exhausted or would appear to be of no avail. It is suggested that the Governor-in-Council should be vested with authority in these cases to notify the parties that, unless the dispute is settled by a date to be fixed, it should be referred to a court which shall have power summarily to investigate and try the same, and give a decision and award which shall be binding for a period not to exceed one year. This jurisdiction should not be open to be invoked by either party, and should only be exercised by the Governor-in-Council whenever it appears that the strike or lockout has reached or is likely to reach such dimensions, or has lasted or is likely to last so long, as seriously to affect the general welfare of the public. In short, the only ground on which the jurisdiction should be exercised is that of public necessity.

The report concludes with a recommendation as to the shortening of the hours of labor. "In these days," say the Commissioners, "when the human energies are strained to their utmost amid whirling dust and machinery, long hours are a crime against nature. The

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machine should be the servant of man, and not man the slave of the machine. One of the most legitimate modes in which a legislature can aid in improving the condition of the workman is by the shortening of hours. Of course this ought to be done gradually, and after carefully taking into account the conditions of the particular industry in other countries, so as not to transfer it elsewhere or drive it out of our own country. If it could be brought to pass that the workman would have to work only long enough so as to make his work a pleasurable exercise instead of an exhausting toil, and at the same time secure a comfortable living, society will have advanced a long way towards the millennium." With this view nearly all serious students of the labor problem will agree, for thus far, at least, the shortening of the hours of labor has brought with it an increase in vigor and efficiency that has increased the material prosperity of all classes, as well as added immeasurably to the physical, mental, and moral well-being of the laborers. The true end of industry, like the true end of the State, is the development of the highest type of men, and the measures which make for stronger manhood will in the end prove to have enriched the whole of society.

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The Encyclopædia Biblica

As the successive volumes of the "Encyclopædia Biblica"[1] have appeared, The Outlook has reviewed them briefly in its literary department. This monumental and interesting work, now completed, affords a proper occasion for a fuller statement of its general character and for an estimate of its value as an encyclopædia.

What is the function of an encyclopædia?

In an encyclopædia, says James Russell Lowell, "one may learn without research what things are generally known." "A cyclopædia" the Century Dictionary defines as also "a book containing accounts of the principal subjects in one branch of science, art, or learning in general: as, a cyclopædia of botany." Finally, the Encyclopædia Britannica defines encyclopædia as "a book treating all the various kinds of knowledge." What, then, we might expect of an Encyclopædia Biblica would be a book treating all Biblical knowledge, or a book containing the principal subjects in Biblical science, or a book in which one might learn without research what things are generally known about the Bible.

The Encyclopædia Biblica answers to none of these definitions. It contains a great deal of valuable information; but this is so mixed with partisan discussion for and against particular theories of different schools that as a book from which we may learn things about the Bible generally known it is absolutely valueless. To the erudite scholar, familiar with the Bible and with Biblical literature, able to discriminate between theories and facts, and desirous to know something concerning current theories, especially of the rationalistic school, this work would be of great value. To any one else it would be seriously misleading. Its editor-in-chief, Dr. T. K. Cheyne, is an erudite scholar, a man of brilliant parts, an interesting writer, a suggestive thinker; but more notable as an exploiter of novel theories than as a scientific investigator of problems or a judicial weigher of evidence. He is curiously unable to put a new theory under judicial inquiry. We doubt whether he ever sees more than one side of any question. He jumps at conclusions with a mental agility which is bewildering; sometimes lands upon the truth, sometimes misses it; and is equally happy whichever fate befalls him. No scholar can afford to be unfamiliar with his work; but no scholar would think of taking his conclusions as final on any subject. He stimulates to investigation; he furnishes data for investigation; but he rarely, and we rather think never, reports the final results of careful investigation. His encyclopædia partakes of his character. It is interesting and stimulating; it contains many valuable articles and few dull ones; but no one should think of taking its report as conclusive on any

[1] Edited by T. K. Cheyne, D.Litt., D.D., and J. Sutherland Black, M.A., LL.D., and published by the Macmillan Company, New York.

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subject of which it treats, except as the author of the article gives to it an authority independent of that of the encyclopædia itself.

On the other hand, the Encyclopædia is rich in its exposition of Doubts, Difficulties, and Disbeliefs. To recur once more to Lowell's definition of the function of an encyclopædia, in the Encyclopædia Biblica one may learn without research what things are generally doubted and disbelieved and what difficulties there are in the way of believing what the Church has generally believed on Biblical subjects. It is a perfect thesaurus of information on this subject. Its completeness leaves little to be desired. Generally speaking, we should say that if any student desires to know the latest, best, and strongest arguments for rejecting the commonly current belief on any subject in Biblical literature, he will find it here. This does not seem to us of the highest value; though it is not valueless. But certainly this is not Biblical knowledge. This volume is the direct antipodes of William Smith's "Dictionary of the Bible." Like that, this work is largely argumentative, not to say polemical. That argues for the traditional views of Biblical topics; this argues against the traditional views. Neither of them distinguishes clearly between the surmises of modern scholars on the one hand, the traditions of the old schools on the other, and the conclusions established by the common consent of unpolemical scholars of all schools.

Dr. Schmiedel's article on "The Resurrection and Ascension Narratives" affords an illustration of the criticism on this Encyclopædia which seems to us fatal to its pretensions to its title. What does a student who has not time to make careful research desire to know respecting the resurrection of Jesus Christ? Such things as these: What do the narratives we possess tell us respecting this event? How do they differ from one another? What view as to the possible reconciliation of these divergent narratives is generally taken by those who believe in their historicity? How is the existence of these narratives accounted for? What is said by their respective advocates in behalf of the various theories that the bodily resurrection actually took place; that it was a real but a spiritual resurrection; that it was simply an illusion due to the excited hopes and anticipations of the disciples; that it was a fraud perpetrated by some of them? Finally, what opinion on this subject do the majority of Biblical scholars hold at the present day? and perhaps, though this is of secondary importance, what is the opinion of the writer of the article? What Dr. Schmiedel gives us is an elaborate statement of the divergencies in the resurrection narratives, with no intimation that any scholars think that a harmonious and consistent narrative can be constructed out of them, and an elaborate argument against any theory of the resurrection except his own, which is that belief in the resurrection was an illusion, or, as he expresses it, was due to "subjective visions." That an overwhelming majority of all the scholars who have studied the subject believe in the reality of the resurrection, either as a bodily or as a spiritual phenomenon, no reader of this article would have any reason to suppose, nor would he get any intimation of the grounds on which the common belief in the historicity of the Gospel narratives is based. We do not in the least object to an elaborate argument against the historicity of the resurrection narratives. On the contrary, we are glad to get so clear a statement of the reasons for rejecting the resurrection, and to find that the strongest arguments against belief in it are so inconclusive. But it appears to us absurd to think that such an argument gives, to one who has no time or opportunity for research, what is generally known on the subject of the resurrection narratives, or that a work which is so edited as to spread before its readers articles conceived and executed in this spirit can with any propriety be called an Encyclopædia Biblica. The Encyclopædia contains some very valuable articles. But their value depends upon the authority of the individual writer; and only he can use this Encyclopædia to advantage who knows the character of the individual contributors and measures the authority of the articles accordingly.

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Islamic Government and the Macedonian Situation

By a Native of Turkey

THE present outcry of the Christians against Turkish tyranny is nothing new. Eight times during the last century, with the massacre of Scio as a prelude, has the same despairing cry gone up from Christian races—Greek, Bulgarian, Armenian, Nestorian, and Syrian—put to the sword by the Turks. The story is all the same. The only difference is change of scene.

When horrified Christendom has demanded that the Great Powers insist upon the enforcement of the various treaties drawn up by them in behalf of the suffering Christians, their demand has fallen upon ears waxed exceeding dull of hearing. None are so deaf as those who do not wish to hear. It is a singular fact that there are still people optimistic enough to believe (all the history of the past five hundred years to the contrary) that Turkey may be reformed, and in turn reform. These apologists for Turkey know very little of the true inwardness of the situation.

Travelers in Turkey or foreign residents there, who are amply protected by the far-reaching arms of their own powerful home government, can have no conception of the bitterness that falls to the lot of a subject race who have no appeal from tyranny, however great. While foreign residents may be liable to outrage of an accidental kind for which they can never receive adequate compensation, neither their life, honor, nor property stands subject to Turkish justice or probity.

All the Great Powers know too well the incurable iniquity and corruption of Turkish rule and administration to permit their subjects to rely upon Turkish so called justice. Each of the States of Christendom, large and small, has in Turkey its own courts of justice, in which alone its subjects can be tried, and each its own post-office, because they have no faith in the honesty of Turkish officials. No European ever thinks of intrusting his mail to the Turkish post. All these foreign post-offices in Constantinople furnish an eloquent commentary on the business methods of a nation too corrupt to be intrusted with the safe delivery of even a penny post-card. If these capitulations which the Christian Powers have for centuries imposed upon the Porte for the protection of their own subjects were abrogated, life, property, and honor, according to a European consul, would become so insecure that foreign Christians would quit the country to a man. Yet these very people, protected by their own government, and seeing only the surface gloss of Turkish politeness, dined, wined, and decorated with the orders of the Mejidieh or Nishan-i-skefket, often come away with the conviction that the officials—viziers, pashas, and, above all, the Sultan himself—need only fair play to make of Turkey an earthly paradise.

Abdul Hamid understands human nature, and has the gift of making himself most agreeable to any foreigner whom he thinks may contradict the harm that the independent press of Europe does to him in the minds of the general public. When word is brought that any foreigners of note have arrived at his capital, he issues orders that every attention be shown them, while he himself gives them audience. Nowhere are foreign notables received as royally as at Yildiz, and it is seldom that a European or American leaves his presence without being fascinated with his cordial and charming manner and exquisite tact. Even mere tourists passing through Constantinople and present at the weekly spectacular ceremony of Selamlik are received with obsequious attention, treated to cigarettes, coffee, and sweetmeats, while an aide-de-camp conveys to them the Imperial compliments. At their departure from Con-

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stantinople, a full view of which has been accorded by an order from the Palace, they are again presented with cigarettes and sometimes with special souvenirs of his Majesty, and the visitors go away delighted with their visit and convinced that the Sultan is the most amiable Prince and that the complaints of Europe are entirely unjustifiable. One of the excuses urged by these bamboozled ones for the constant turmoil in European Turkey is that it is impossible to keep in harmony the various jarring elements that go to make up the population of the Turkish Empire. This excuse is a lame one, as similar jarring elements are to be found under French, English, and Austrian governmental rule, yet living in peace and amity. This because they are under an enlightened, progressive, and just government.

When the superficial tourist finds in Constantinople a fairly good train service, a cable tunnel connecting Pera with Galata, fine palaces lining the Bosphorus, educational institutions under the care of the Sultan's government, a national museum filled to overflowing with a magnificent collection of choice antiquities, and a fine private museum and library at the palace, he does not always realize that foreign capital or Christian brains are the active agencies that have been employed in their establishment and perpetuation, and that all these indexes of higher civilization are but grafts on a rotten tree. It is a suggestive and well-known fact that the Turk has never taken the initiative in any national enterprise, the development of the natural resources of the country, the fostering of the arts and sciences, anything in fact that tends to the upbuilding and benefit of his own country and his own people. This is against his own nomadic instinct, which suggests nothing for posterity beyond a public fountain or an ornate tombstone to his own memory.

All the railroads in Turkey were built and are owned and managed by English, French, or German capitalists. The tunnel was a French company's invention. The magnificent palaces were the creation of an Armenian architect's fertile brain. The schools are taught by foreign tutors, even the great military institutions having German, French, and English instructors; while the wonderful museum is due entirely to Hamide Bey, a Greek taken as a slave during the massacre of Scio and brought up in a Moslem home.

Still another excuse sometimes urged in behalf of Turkey is her "religious toleration." It seems hardly necessary to emphasize the fact that such toleration is forced upon Turkey by treaty rights between the European Governments and Turkey, and is, therefore, not a matter of her own choosing. But, after all, is there "religious toleration" in Turkey? We must remember the fact that the conversion of Christians to Mohammedanism is tolerated and encouraged, and, in case of wholesale massacres, forced upon the defenseless ones with the assurance that they may save their lives thereby, while the severest penalty attaches itself to a Mohammedan who dares to follow the dictates of his own conscience. It is a rare thing for a Mohammedan to embrace Christianity openly, realizing as all do that it would mean death for the convert and the impoverishment of his whole family. Many such converts have been obliged to seek an asylum elsewhere under the tolerant administration of the English Government in Egypt, but the greater majority will never be found until the day that the sea gives up its dead. As for the building or rebuilding of Christian schools or churches, every European or American Ambassador can tell the same story of hope deferred until the heart was sick of the Sultan's same old policy—"promises made and never kept." When the Sultan establishes schools throughout the country, it is not for the enlightenment and progress of his own people, but to foster pan-Islamic sentiment among them and counterbalance the effect of the Christian schools.

Another point brought up by the Turkish apologists is the Young Turkey party, which they claim represents the bright and shining light of progress. The truth remains that the Young Turkey party is to-day a small and insignificant element, driven to the wall by the fanatical religious element encouraged by

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the Sultan as Caliph. This movement, which began in Turkey some thirty-five years ago, had for its aim the abolition of an arbitrary form of government, the establishment of an Ottoman parliament, the controlling of the exchequer by representatives of the people, and the introduction of civil and religious equality for all races and creeds. The party working with this aim in view was recruited mainly from the younger generation who had been educated in the European capitals. They were supported by a few men of riper age, among them the progressive and enlightened Midhat Pasha, who was later assassinated by the Sultan's order. Needless to say, this movement was regarded with unqualified aversion by the Palace sycophants and the corrupt official pashas and their followers, who trembled for the abuses on which they had so long fattened, and every effort was put forth for the undoing of the new party.

Many were exiled to Tripoli or other remote parts of southeastern Turkey, while the greater number were summarily disposed of while ostensibly *en route*. Does this speak well for the reformation of Turkey? Upon the committees of the Young Turkey party are progressive men of various blood, speech, and creed, including Turks, Armenians, Bulgarians, Syrians, and others who sympathize with their aims. They are located at Cairo, in Bulgaria, Macedonia, Syria, Beirut, Trebizond, in the Archipelago, and in France and England. Their principal agitation at present is confined to publications in Turkish, Arabic, and French, which find their way back to the Sultan's domain. They are clamoring for the resurrection of the constitution which existed in 1877, but which under Abdul-Hamid II.'s régime has become a dead letter, as it would do away with the personal government of the Sultan as Caliph. For this reason alone, the Young Turkey party will never gain its point, even if it were not against the whole Islamic law. Islam cannot be changed and cannot change. No reform can come out of a Turkish mosque.

Another excuse frequently offered as a palliative of Turkish drastic methods with the Christians is that advanced a few days ago by Chekib Bey, the Turkish Minister—the interference of the missionaries. "I am advised," he said, "that certain missionaries, when they go to Turkey, are constantly arousing the Armenians against the Muslims. When a missionary comes to Turkey, he should confine himself to the religious and intellectual training of his pupils and not endeavor to make them dissatisfied with their present form of government."

When a missionary is sent from this country, he receives specific instructions from the Board not to interfere in the internal affairs of the government or of the country where he expects to reside. If the missionaries at any time have a justifiable cause for entering a complaint to their respective governments for maltreatment at the hands of the Turkish authorities, they are not allowed to make such complaints to their ambassadors or home government. Instead, they are to present their case to the Missionary Board, which acts upon it as seems best. Is it to be considered an interference with Turkish internal affairs when one frail American woman stands in front of her school building and protects two hundred and fifty Armenian girls from the mob violence of the Bashi-Bazouks? Is it an interference when the missionaries making their annual report on the condition of missionary work refer to the suffering of the Christians at the hands of the turbulent elements in Turkey aside from the official rapacity? So far as facts go, the missionaries have never utilized forcibly the power of the home government in behalf of the subject races of Turkey. It is true that they have appealed to the Kaimakam or native governors of the provinces in behalf of the innocent. If a broad education fosters discontent, why do Turkish apologists praise so highly the Sultan's efforts to establish educational centers in his Empire? Would not these have the same effect?

As to Armenians, Bulgarians, or Greeks being the aggressors, the apologists invariably ignore the underlying causes that have incited them to rebel against the central government. If any

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government has a right to put down a rebellion, it has no right brutally to murder the innocent as well as the guilty. There are many reasons why reformation in Turkey under Muslim rule is impossible. An important one is that the Christian races are never recognized as on an equal footing with the Mohammedans. When the French economist M. Blanqui endeavored to persuade Kiamil-Pasha that all men were equal, and that all subjects of the Sultan ought to enjoy equal rights, the Turkish Governor answered, "Yes; the chickens and the ducks are both birds, but not all birds can swim; the question is, Which is the better government, that of the chickens or that of the ducks? and that is precisely what still in no country the chickens and the ducks have been able to decide." A Mohammedan Power will never sincerely accept principles which are against its *raison d'être* that the Mussulman must remain the dominant race.

Islam divides mankind into Dar-ul-Islam and Dar-ul-Harb—the Home of Islam and the Home of the Enemy. All that is not Islam is therefore an enemy, and must be warred against until it is subdued or exterminated. The sharp contradistinction between the Faithful and the Unbeliever is voiced in the official prayer of Islam, which is used throughout Turkey: "I seek refuge with Allah from Satan, the rejeem, the accursed. In the name of Allah the Compassionate, the Merciful! O Lord of all Creatures! O Allah! destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! make their children orphans, and defile their abodes, and cause their feet to slip; and give them, and their families, and their households, and their women, and their children, and their relatives by marriage, and their brothers, and their friends, and their possessions, and their race, and their wealth, and their lands, as booty to the Muslims, O Lord of all Creatures!" All who do not accept Mohammed are included among the infidels referred to in this prayer.

What hope is there of reforming such a government as this through its own machinery? To quote Canon MacColl, "Absolutely none. Sterile as its god, it is incapable of development or expansion except in a military sense. Its only hope is in assimilating, as Japan has done, and is doing, the ideas and methods of Christendom. But from this it is forever barred by its fateful book which forbids under pain of eternal damnation any progress, material, intellectual, or moral, beyond the narrow vision of an illiterate Arab of the seventh century of the Christian era."

When from time to time the insistent cries for help come from the outraged Christians of Armenia or Macedonia, and European statesmen have felt obliged to put the "sick man's" domain in order, treaty after treaty has been drawn up with blare of trumpets and solemn promises on Turkey's part for the amelioration of the lot of her Christian subjects. But none of these treaties has ever been kept. If pressed very hard by European diplomacy, the Porte will appear to yield, promise much, plead time for the execution of what it has promised, and, after dilly-dallying along until other events claim the attention of European Cabinets, slip out of the promised reforms altogether. Take, for instance, the present condition of Armenia. In spite of two years' efforts in 1895 and 1896 on the part of the French, Russian, and English Ambassadors in Constantinople to secure the pledge of the Sultan for the introduction of reforms in Armenia, its present condition is worse than ever. This despite the fact that the Sultan telegraphed Lord Salisbury, "I will put your memorial before me. I will attend to it myself personally, and I will see to its carrying out literally." How did he do this? By astounding the civilized world with an orgy of fiendish massacres. Such deception on the part of the Sultan is in conformity with Islamic law. "God, who gave us these countries," according to the Muslim style of reasoning, "can, if He pleases, enable us to hold them. If we are to lose them, His will be done. But, happen what will, we must follow the commandments of the Prophet. At the same time, we must try as long as we can to keep up appearances with the Giaours, promise

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anything, and boldly affirm the execution of the promise. Deception is lawful with the Giaours."

This policy is being borne out to-day in the experience of Mr. Leishman, who is trying to get a settlement of a number of agreements reached last year with the authorities, but which, in spite of frequent promises on the part of the Porte, have never been executed. For this very reason, it is a waste of time and energy to go on manufacturing treaty after treaty, worth no more than the paper they are drawn on. As far as treaties go, the European Governments have carried out their part with an eye single to their own interests.

To-day England is in Cyprus, France is in Tunis, and Austria in Herzegovina and Bosnia; but they have utterly failed to see to the execution of the sixty-first article of the Berlin Treaty, which calls for the amelioration of the Christian races in the Ottoman Empire. This lays the responsibility for the outrageous condition of affairs in Macedonia at their own doors. How can the welfare and interests of a community be conserved by appointing a criminal to enforce law and decency, when he himself is corrupt and a corruptor? Yet this absurdity is expected from the Great Assassin who sits on his throne in Constantinople outraging the laws of heaven and humanity at the same time.

The Mushir in Erzingan, during the Turkish massacres, summoned Zelon the Sheik, and asked him what he meant by the mischief he had done in the Sasun district. The Sheik at once produced his firman, showing that his orders came direct from headquarters. It was Ferik Pasha who read the Sultan's firman for the extermination of the Armenians, and then, hanging the document on his breast, exhorted the soldiers and Bashi-Bazouks not to be found wanting in their duty. Later these ruffians were all decorated by the Sultan for their "bravery" and "splendid services." Is it any wonder that the Macedonians, seeing what the promise of reforms meant in Armenia, have been reduced to the madness of despair, realizing as they do the hollow mockery of reforms?

It is impossible to secure reforms in Macedonia by diplomacy. That has been tried and found wanting. "Time to get his house in order" is no excuse for the Sultan. He has had that for twenty-five years, and his house is still an Augean stable that rivers of water cannot make clean. Loans will not avail, neither the introduction of modern armaments, railroads, and other inventions of an up-to-date civilization. All these are only putting weapons into the hands of an irresponsible foe, rendering him a menace in the family of nations.

The only radical reforms that have ever been introduced into the Ottoman Empire have been by force alone and the removal of the incorrigible barbarism of the Sultan's personal government. The Islamic law which forbids the Mussulman Government to yield to persuasion commands it to yield peacefully to any force which is able to do damage to the cause of Islam. It is not the need of making new stipulations for reform in Macedonia, it is the necessity of seeing that the old ones are executed. The Russo-Austrian scheme of reform will prove another fiasco for Macedonia, unless the appointment of a Christian governor is assured, as in Crete, Lebanon, and Samos. If not, then, as in Armenia, the advice of Caliph Omar to the faithful still holds: "We ought to eat up the Christians, and our descendants ought to go on eating them as long as Islam shall endure."

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The Indian Problem

I.—The Evils of the Reservation System

By Frank Wood

FOR more than twenty years the people of the United States have sought to find the solution of the Indian problem in education, and large sums have been appropriated and used for this purpose. Let us consider some of the figures. There are not more than 250,000 Indians in the United States. For them the Government holds in trust funds amounting to about $24,000,000. They own about 116,000,000 acres of land, that is held for them by the Government, which would give about 460 acres and $100 in money to every man, woman, and child. After giving 160 acres of land to each Indian, there would still remain 66,000,000 acres which could be sold for their benefit and thrown open to white settlement. If the Indians had their own, and were free from Government care, they would be the richest people on the face of the globe. Out of the 250,000 total, 180,000 Indians are now self-supporting.

During the last thirty years $240,000,000 has been spent on an Indian population not exceeding 180,000. The appropriations of the United States Government for Indians in 1901 were $9,040,475.89, and more than $3,600,000 was used for education. In 1877 only $20,000 was appropriated for Indian schools. There has been a large and constant increase to the present time, until in the last twenty years $45,000,000 has been spent by the Government for the education of not over 20,000 Indian pupils. In addition, a very large amount has been spent by the mission schools of the various Christian denominations. There were, in 1901, 2,208 Indian school employees. The education of each pupil cost the Government more than $180. Have we commensurate results? Is not the solution of the Indian problem apparently still far away? Why?

The Government's Indian work has been done through the agency of a complicated, cumbrous machine called the Reservation or Agency System, apparently constructed without an intelligent purpose, or, if it had a purpose, it was to prevent instead of accomplishing results. It has constantly been the enemy of progress; but its abolition could never be secured because an army of office-holders and politicians worked for its retention, as it provided some three thousand offices, handled many millions of dollars annually, and offered unusual chances to make money by the unscrupulous—all potent arguments with politicians for its continuance. There are some sixty reservations, forty-nine of them in charge of agents; the others are in charge of school superintendents.

It is generally supposed that the control of Indian affairs is vested in the Indian Commissioner. It should be so, but is not. Indian affairs are under the divided jurisdiction of the Interior Department, the War Department, and the Indian Bureau. There is an Indian division in the Interior Department through which the Secretary of the Interior may take up and determine the most important matters, without the consent or even knowledge of the Commissioner of Indian Affairs. The Commissioner has nothing to do with the appointment of agents and inspectors except as he carries out the orders of the Secretary of the Interior. The Indian Bureau is only one of the many departments supervised by the Interior Department. Indian affairs should be administered by one head—the Commissioner. He should have such power and such help as are demanded for the proper discharge of his duties, and be held to the most rigid accountability, not only for his own action, but, so far as he can control, for the action of all

[1] An editorial referring to these two articles will be found on another page.—THE EDITORS.

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his subordinates. There should be no divided responsibility and no difficulty in locating blame for maladministration. The agent is the most important official. He has almost absolute authority, not only over the Indians, but also over the school employees and the missionaries. His power has grown to the overthrow of all self-government, and he is often an irresponsible despot, with no laws to execute but rules and orders from the Department at Washington.

The agent is rarely selected on account of his fitness for the place he is given, or for his interest in the civilization, education, or Christianization of the Indians. The exigencies of politics, not the needs of the Indians, dictate the appointment of agents. The local politicians of the States and Territories nearest the Indian Reservations demand, and are generally allowed, the right to nominate the Indian agents, and they are too often selected from second and third rate politicians to pay political debts. Such officials teach inefficiency and immorality. The Reservation line is a wall which fences out law, civil institutions, social order, and trade and commerce except through the Indian trader, and fences in savagery, despotism, greed, and lawlessness. The Indian under the Reservation system is a helpless and pauperized dependent, over whom the agent has even the power of life and death, with no restraints upon him except such as fear may exert. He has immense opportunities to demoralize those under his power and to enrich himself at their expense, and doing so is often largely his business. He knows that if his wards outgrow the necessity of a guardian, his occupation is gone.

Laws for the punishment of certain crimes have in recent years been extended over the Reservation, but they have been practically nullified on account of the absence of all machinery of law. There are no courts, prosecuting attorneys, or judges, except the Indian judges, who are generally creatures of the agent, and appointed by him from those subservient to his will. They have no code of laws to enforce, other than the rules and orders of the agent. The crimes over which the laws have been extended seldom result in trials, because concealed by witnesses. A trial means going to a distance, sometimes hundreds of miles, to the nearest court outside of the Reservation. It means that all who have knowledge of the crime shall be taken from their homes and imprisoned and held for months as witnesses. It means annoyance, loss, expense, and frequently the ill will of the autocrat who rules the agency; involving so much hardship and loss that few willingly testify in relation to crimes that have come under their observation. For a certain class of whites, an Indian Reservation is a veritable house of refuge. Here are no laws, no writs, no sheriffs, no jails. Here is the secure home of the forger, the horse-thief, and the murderer; here

> He shall take who has the power,
> And he shall keep who can.

Here the example and influence of corrupt and immoral officials and employees counteract and nullify the training of the teachers and the missionaries. The Indians are keen observers of character, and example is stronger than precept.

If the Indian agent takes a dislike to any school employee or missionary, he can easily bring charges against him, and by intimidation, bribery, and perjury secure almost any amount and kind of evidence he desires. I have known of cases during the past year where this has been done by an agent, whose past will not bear thorough investigation, against some of the best employees in the service, whose reputation and character had been established by a lifetime of unselfish and splendid devotion to the Indian cause, and who were respected and admired by all good people who knew them as beyond reproach in every respect. But their presence interfered with plans of the agent and his minions; so, to secure their removal, he brought charges against them which, if true, would forever blast their reputation and ruin their characters. The best people on the Reservation rallied to the support of the accused. Counter-charges were made showing the unreliable character of the accusers and the absolute falsity of their charges. Two inspectors were sent from Washington to investigate. The first con-

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demned the accused in a report so full of contradictions and evident falsehoods that a second inspector was sent out to make another investigation. The second report, while it whitewashed the agent, had to admit that the parties he accused were innocent. Is it any wonder that twenty-five years of education have not solved the Indian problem, when the educated young men and women must choose to be either farmers, herders, or agency employees, and have to live under the blighting and deadening restraints and influences of the Reservation, the corrupting examples of immoral employees, and the despotism of the agent, where the corner-stone of free civilized society—government by law—has been omitted? We have had Indian Commissioners for the last dozen years who were noble, true, unselfish Christian men, who labored unceasingly and intelligently for the good of the Indian. The school employees of their selection have been of the best; the American people, through Congress, have been exceedingly generous. Yet the Indian problem seems still far from solution. Why? Because there is an irrepressible conflict between a free civilized government based on law, and the Reservation system. They cannot live together. One or the other must die. Which shall it be?

One of the best Commissioners who ever held office, General Thomas J. Morgan, said to me at the close of his service: "I have borne many indignities; my wishes have been set aside and my decisions overruled. I have apparently stultified myself, and I have borne these things in silence because I thought my staying in the office might be of some advantage to the Indian. President Harrison is my personal friend, and desires me to remain during his term of office. But it is impossible for me to remain and retain my self-respect and the respect of others who would attribute to me acts and policies for which I am not responsible and to which I am wholly opposed." And he resigned the work for which he was so well fitted, and in which he could have accomplished so much if his hands had not been tied. There will be little improvement until we abolish the Reservations. I have reason to believe that some of them would have been given up during the last year, if the exigencies of local partisan politics had not forced their continuance. Party politicians would not permit the removal of their workers who had received places on Reservations. What shall we do? Turn on the light; proclaim the facts about the Reservation system. The American people, who have always responded to the pleas for the suffering and the wronged, are both just and generous. When they know the facts, they will demand the abolition of the Reservation and that the Government cease to keep the Indians in barbarism and hold them as prisoners, paupers, and wards, and instead that we should give the red men the full privileges of free American citizens; that we should extend over them the protection and the penalties of law, and give them all the officers and machinery for its enforcement, and that Christian missionaries should have unrestricted access to them; then give them the same schools as the whites and distribute their great wealth in land and money among them, safeguarding it as well as we can. The Indian problem, if we do this, will come to an end within ten years; and we shall have added to our American citizenship an element of which we will be proud: a people who have many fine qualities, and who have already contributed to our history great soldiers, statesmen, and orators. The first step toward this desirable end is to put all the Indian business of the Government under the absolute control of the Commissioner of Indian Affairs, with the right to appoint and remove, under civil service rules, all his subordinates, and to abolish Reservations, when demanded by the welfare of the Indians.

When the Reservation disappears, and the Indians are under the protection and penalties of law, then the church, the school, and all the various occupations of civilized life will have unhindered opportunity to do their beneficent work, and the Indian will become one of the best elements in our great American civilization.

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II.—The Indians and the Outing System

By George Bird Grinnell

MANY years ago, on my way through Nebraska to overtake the main camp of the Pawnees, who had started south for their summer buffalo-hunt in Kansas, I stopped for an hour in a little frontier town. As I passed along its single street I saw two Indians, painted and blanket-clad, at work in the blacksmith's shop. The sight was novel, and I paused to see that one of them with hammer on anvil was mending the ramrod of an old-fashioned, muzzle-loading revolver, while with file and vise the other was tinkering at some piece of the lock of a gun. When I expressed to my more experienced companion surprise at seeing wild Indians working with tools, he said to me, "Oh, those are Omahas, and all the Omahas are mighty handy with tools." These were the first Indians that I had seen working in the white man's way. Since that summer, far back in buffalo days, a great advance has been made in our understanding of the Indian's capacity for the pursuits of civilization.

It has been demonstrated that the Indian children possess qualifications not very different from those found in the white child. The lad early separated from his people and brought up among civilized surroundings absorbs from those with whom he associates their notions and their views with regard to industry, self-respect, and consideration for others. Moreover, Indian children are not all alike, any more than all white children. One lad may wish to become a farmer, another a stock-raiser, or a carpenter, or an artist, and among Indian lads there is as much variety of taste for different pursuits as among white boys.

The characteristics of the Indian child are not learned by those who meet him only casually. The agent, the missionary, the soldier, have little opportunity to discover what motives animate him, how he reasons, why he acts. To these persons he appears a silent, shy, wild little creature, wholly unresponsive and seemingly unintelligent. Those who know Indian children best are the teachers who meet them day after day in the school, or those who share with Indians their home life in the camps. To these, after a time, when his natural shyness has worn off and confidence has been acquired, the child shows himself in his true character of child and nothing more—a young human being, similar in all respects to all other young human beings, and, like them, ready to take his tone from those with whom he is thrown. Adaptability to environment is a marked characteristic of the Indian child, as of every other.

The white parent, considering how he can best care for his own child's future, looks upon the force of example as the most important influence to be brought to bear on it. Association with unworthy or vicious companions is to be avoided above all things; companions must be sought for whose habits are good and whose motives are high. In other words, the young child learns to live its life from those among whom it is brought up. Heredity is a force, but a force whose influence may largely be modified or overcome by association and example.

Of the Indian schools of the country, that at Carlisle, Pennsylvania, under the superintendence of Major R. H. Pratt, U. S. A., is the largest and best known, and it is at this school that extensive experiments, based on the recognized effect of association, have been tried. The institution is in all respects well equipped. Its school and industrial facilities are far ahead of those of most similar establishments. The children at once learn English, receive careful schooling, and after graduation have, not an education as the white man terms it, but a fair start in book-learning, and perhaps quite as much of an education as the average American boy. Besides this, many of them receive a manual training that is very useful. They are taught at the same time to understand

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certain processes or things and to give expression to their knowledge of them. The boys work in the shops and on the farms; the girls in the laundry, the sewing-room, and the dining-room.

So far as it goes, all this is good. The pupils are taught; while they are taught they are watched; while they are watched they are receiving directions, are being guided in one way or another, and are always looking to their instructors for help in hard places. They are kept out of the way of temptation, protected from forming bad habits.

What is likely to happen to the young Indian, accustomed during the five or six years of adolescence to this state of tutelage, when on a sudden he is turned loose in the world and told that he must shift for himself? Grown up to manhood, and with the reputation of a Carlisle education to sustain, although taught much out of books, he yet knows little more of the problems of civilized life—of the stern conditions which confront the wage-earner—than do the parents from whom he parted half a dozen years ago, and to whom he must now return. He will there have no one to consult; he must decide questions for himself. How, then, shall he learn to face the obligations and requirements of civilized life? This is the problem that Major Pratt has been studying for many years, and of which he is finding the practical solution in the outing system as carried on at Carlisle.

The system consists in sending out numbers of the pupils to live for a time as members of the families of white people residing near the school, to work for wages.

It was Captain Pratt's experience with certain Indian prisoners whom he had in charge in Florida many years ago that bred in him a strong faith in this method of dealing with our savages. Here he was obliged to keep his Indians occupied in order to keep them alive, and the readiness with which they took hold of work of all sorts, and the way in which they were influenced by their surroundings, were very suggestive. In 1879 he took some of the youngest of these prisoners to the Hampton school, and shortly afterward introduced there the plan of putting them out to work in the fields. When the school at Carlisle was established, with Captain Pratt as its superintendent, he at once set on foot the outing system which from that time to this has been kept up on a constantly increasing scale.

One of the objects of the Carlisle outing system is to continue the industrial training of the children under conditions of somewhat greater freedom than is possible at the school. At Carlisle the individuality of the boy or girl is more or less lost. The child becomes merely a part of a great and well-organized machine, and very much of his thinking is done for him. He has no opportunity to act on his own initiative.

There can be no effective self-help without self-reliance, and the system encourages this, but still under supervision. The boy sent out into the family of a farmer is thrown more or less on his own resources, though presumably carefully watched by his employer, and still under discipline, but of a sort different from that of the school. When he has learned to perform certain operations or tasks, he is expected to do such work without being watched, and not to shirk it. He is in some degree put on his honor, and usually it is found that the trust reposed in him is justified.

Besides, by his contact with people not connected with Indians or with the school the child must absorb many of the ideas of civilization and familiarize himself with its ways. In other words, he is put in a position where he must acquire the experience which is a part of civilized life, and without which no success in life is possible. This is a mental training which he receives unconsciously, and it is quite apart from his schooling or his instructions in industrial pursuits. He sees how the employer and the members of his family look at the various happenings and incidents which come up from day to day, and insensibly he begins to think and to reason as they do.

The sending out of a child from the school into a family is a matter of some formality, and the various ceremonies connected with it cause both employer and pupil to regard the affair as a seri-

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ous one. The children are supposed to go out into the families only by their own desire, and the child wishing to go signs an application to Major Pratt, asking to go out in the country, promising to obey his employer and to keep all the rules of the school; to attend church and Sunday-school, not to leave his future home without permission, not to use tobacco or liquor, to play cards or gamble; to be economical and saving, to attend the public school regularly, and to do his best to please his employer and improve himself. Two sets of rules have been prepared, one for boys and one for girls, and are part of a contract signed by Major Pratt, the pupil, and the employer, or, as he is called on these pages, the patron. Patron and employee individually agree to comply with and obey the rules, which are simple but complete. They embody the requirements above mentioned, the payment of wages, and a few other minor yet important matters.

The employer's references having been investigated, and his home visited and found to be desirable, this contract is signed, and the pupil goes out into his new life. At the beginning of the outing system the children were supposed to work for their board and clothing. Then they usually went to service in the early spring, just after the school commencement, which takes place in March, and remained till the early autumn. But very early in the experiment it was determined to let the children go at any time of year, to spend at least one year, and sometimes two or three, in the family of the employer.

Many small boys go out to act as errand-boys, waiters on the table, or helpers in the kitchen, and these receive from three to six dollars a month, according to their efficiency. The older boys, large enough and strong enough tc be of some assistance on the farm, get from six to twelve and even fifteen dollars a month with their board. This last sum is not far from the hire that would be paid a full-grown and capable white man in the region. With these Indian children, as with any other kind of service, experience and efficiency count in fixing wages. The pay received by the girls is less, running from one to four, six, or eight dollars a month. They help about the house, tend the children, assist in the dairy work, and in fact perform just the tasks that "hired help" would do. In January, 1900, an application was made for a girl for general housework and cooking, where there were five persons in the family, and ten or twelve dollars per month was offered her. This is probably quite as much as white maidservants commonly receive in the country. In almost all cases boys and girls alike attend the public schools.

Every month the employer of each child is required to make to the superintendent of the school a report as to his conduct, habits, health, ability, and industry. Pupil and employer are thus constantly reminded that the child is under authority, and must be on his guard against any violation of the rules.

Besides this, agents of the school—a man for the boys and a woman for the girls—go about, at least twice a year and sometimes oftener, to visit the pupils and inspect the homes where they reside. They talk with them, and find out how they are getting along; with the employer, and hear his view of the matter; they learn how the personal comfort of the pupil is looked after. The outing agent reports in writing, filling up a blank which covers all the important questions as to each child's habits, conduct, and comfort. If employer and pupil do not get along well together, the agent investigates the trouble, tries to find who is in fault, and to adjust the matter and smooth over difficulties. If the boy's conduct is unsatisfactory in any respect, the agent talks to him in reproof or encouragement as may be necessary, points out that he is not keeping his part of the contract which he signed, and endeavors to bring him to a better frame of mind. If the boy has just cause of complaint, the visiting agent may remove him.

The considerable and increasing demand for children, both boys and girls, furnishes the best testimony as to their desirability as members of white families. Since 1881 three thousand applications have been received from local people,

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chiefly farmers, asking for boys to live in their families and to work on their farms. There are almost as many applications for girls. At the present time there are over three applications on file for every boy that can be spared to go out. The applicants are all registered in the school books, and the record is complete, running from 1881 to the present time.

It is interesting to look over the application-books, and to get from them an idea of what the farmers require. Some of the applications for boys are these:

"Large boy for eight dollars a month."

"Another large boy for six dollars a month."

"One that knows how to milk and do barn work, use a team, kind and gentle with the stock."

"One boy at ten dollars or twelve dollars, if he can do all kinds of farming, but they ought to have them at eight dollars."

"Stout, able-bodied Indian, that can milk and do all kinds of farm work."

"Boy to work all winter and *not* go to school."

On the girls' side the requests are more general, such as, "Good girl, fond of children, not to attend school." The general requisites for the girls seem to be a knowledge of housework, of how to care for children, and of washing and plain cooking. One entry asked for "Girls for whip-factory."

Very frequently the application for a girl will say that another is wanted as good as the one that is just leaving. Other applicants ask for the same girl or boy that they had last year. The motives that govern such requests are sometimes stated. For example, against one applicant's name is the following entry: "Wants A—— D——, because he is good with asparagus and onion sets."

In very many cases the employers become much attached to the children, and are sincerely sorry when circumstances break up the relation. And the frequent testimonials as to the efficiency of the children and their usefulness in the household are commentaries not only on their faithfulness and their effort to please, but are also unconscious evidences of the painstaking care of the employers. One man, for example, says of his pupil, "For dairy purposes the pupil seems especially adapted and is of an obliging disposition, gets on well with children." A woman says, "We are sorry to part with ——; she has been very kind and obliging, cheerful, and in every way perfectly satisfactory." Another says: "—— has proved herself totally satisfactory, worthy of respect in all ways."

The fact that no absolutely bad reports concerning these children are accessible does not mean that all are perfect. A pupil whose conduct is unsatisfactory from the start does not remain long in his place, but is returned to the school by his employer.

As a rule, the pupils sent out into the farmers' homes give satisfaction. As children they have the faults which are a part of childhood under a skin of any color. Many boys are boisterous and full of mischief. Some are heedless, others are slow; but among the employers the general verdict is that they are quite as capable as white boys. They are reliable, and, when their confidence has been won, may usually be depended on to live up to the rules laid down for their guidance. A farmer who has employed a certain boy for three years told me that when he first came he had a frank talk with the boy, telling him that he had been appointed to look after him, and was in a sense his guardian. "Now," he said, "I want to say this to you: These rules have been laid down for your guidance and mine; I am responsible for your keeping them. Now I want you, wherever you may be, always to remember these rules, and to take care of yourself." And he added, "I have never had any reason to believe that the boy has broken faith in any particular."

The girls are not less satisfactory in their places. One hears now and then of one who is slow, or not very bright, but usually they are quick and efficient. To many housekeepers they are a real boon, for in the country the problem of securing maids for service is a difficult one. The Indian girl may require training in her work, but after she has learned

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it she can perform it, and does not desert her post. Among the girls there is as much difference as among the boys. Sometimes they are homesick for the school they have just left, and are then hard to handle, but this usually soon wears off and they become contented. In one lovely home I was shown work done by the Indian girls there—their painting on canvas and on china, their embroidery, the books that they study, and the abstracts and essays that they write about what they are doing. It was work that, on the whole, would have reflected credit on a white girl of eighteen or nineteen years, whatever might have been her education. The mistress of this house makes her girls truly her companions, and as they share her work so also they take part in her pleasures.

It sometimes happens that when a boy is sent out on a place he becomes homesick, and for a time depressed and apparently sullen. In a case like this, unless he is handled with great discretion, he may develop a spirit of hostility which will prove very disagreeable. And yet this spirit may not be altogether the boy's fault. I heard of a case of this kind, where the pupil declined absolutely to speak to any member of his employer's family. If it became necessary to communicate with them, he would write his question on a piece of paper and hand it to some one of them. In another somewhat similar case, where it was said the boy vented his spirit against the family by beating the live stock, I met the pupil and had a little talk with him. At first he seemed sullen, his eyes were shifty, or he looked at the ground and answered in monosyllables; but after a few minutes' conversation he was looking me squarely in the eye and answering my questions as frankly and pleasantly as I could wish. A little tact in handling the lad would probably have made him a pleasant companion in the household instead of a sullen enemy.

It would be a great mistake to imagine that success or failure in particular places necessarily depends wholly or even largely on the pupil. A farmer with whom I talked, after saying that these children were much like other children—human—added, "The children are human, but the bosses are human too." Evidently there will be some employers so constituted that they will find fault with and harass the child intrusted to their care to a point at which he may become desperate, and of set and deliberate purpose may make himself as disagreeable as possible in order to be sent back to the school, merely to escape from a place where life is made a burden to him. Cases have occurred in which a boy, returned to the school as incorrigible, on being sent out again to another place where the conditions were different, has proved efficient and greatly endeared himself to his employer. On the other hand, a boy who has remained with one employer for two years or more, and has won for himself the respect and affection of that employer, has later been sent out to another place and has turned out badly.

It is evident that the responsibility of the employer is very great. To handle children successfully requires patience, tact, judgment, and watchfulness. Temptations must be kept out of their way. They must be curbed, checked, and directed, but with kindness and firmness. Reasons must be given them for rules and restrictions. The example of the employer must be a good one. He can hardly expect his servant to be industrious unless he is so himself. Nor can the pupil be expected to keep himself neat if he lives in a slovenly kept house.

It is evident also that the superintendent of the school must watch over both employer and pupil. The latter must be protected from evil influences and yet must be kept up to his work. The former must be watched to see that he cares for the child's comfort, handles him with discretion, and generally exercises over him an influence which is altogether for good. To care for these matters is the work of the outing agents. They must be persons of great judgment, and, above all, tactful, since on them depends in large measure the success or failure of the system which promises so much.

Most of the employers met with in my recent investigations of this subject

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seemed remarkably well qualified to undertake the work of training the children. So far as could be judged from conversation with them, they have as many motives as there are individuals. Some take the children in a purely missionary spirit, animated solely by the desire to do good. Others are interested in Indians, and are anxious to benefit the race. Others, in previous years, have had children to whom they have become attached, and hope to get another who may prove as lovable. Others still seem only to wish to obtain a good servant at a low rate of wages.

In all cases the pupil is received as a member of the family, and this, of course, means that the training will be of many different sorts. I entered homes, of which Indian children were members, whose atmosphere was as cultivated as can be found anywhere. The children had lovely manners, were entirely free from anything like shyness or self-consciousness, and answered the questions put to them with frank directness and readiness.

Having in view the wide variety of surroundings of the six or seven hundred children who annually go out from Carlisle into families of farmers in the near-by counties of Pennsylvania, New Jersey, and Maryland, we may well enough marvel at the record they have made in their new surroundings.

Many of the employers speak very highly of the industry and skill of their farm-hands, and in journeying from place to place I saw examples of this which were impressive. On one farm I walked across a wide field to where two boys of twenty and seventeen were resetting the posts of a rail fence. They worked rapidly and intelligently, with no waste of effort, and the long line of panels which represented the three hours of the morning's work showed faithful and continuous labor through the day. More than once, looking far across the field from the road, I watched boys at the plow or the seeder, or engaged in planting small fruits, and all seemed busy and active, working as if for their own benefit and not for a master. Only one employer of all I visited said that his hand was slow and that he seemed to take no interest in his work.

Among the specific things taught by the outing system, not the least important is something of the value of money. The gross earnings of the children for a few years past are interesting:

Year.	Number of Outings.	Earnings.
1893	621	$24,212 19
1894	821	16,190 56
1895	592	18,229 60
1896	506	19,238 62
1897	720	20,448 39
1898	787	21,728 50
1899	717	25,752 76

This earning of money is one of the most important features of the system, for by it the children are taught to become—in part at least—self-supporting, which, after all, is the most important lesson that the Indian must learn.

By it, too, they are taught something as to the value of money and the importance of saving it—in other words, the lesson of thrift. The money earned by a child during his outing belongs to him absolutely, yet he is not free to spend it as he wishes. If he is actually in need of any article, the employer advances him from his wages the money to pay for it, and advance and purchase are noted in the monthly report. In order to encourage the spirit of economy, the Carlisle School office has opened 700 bank accounts with the children who have deposited their savings. The total of these ranges in different years from $8,000 to $10,000, the amount in 1897 being $9,714.24, of which the boys saved $6,426.03 and the girls $3,288.21.

Properly safeguarded, the outing system is sure to accomplish great good, and it seems capable of indefinite extension. It is altogether conceivable that, so carried on, it may accomplish more for the Indians than anything that has ever been done for them.

As yet the system is practiced on a large scale only at Carlisle, and to a less extent at Hampton; in other words, only in the East, where there is no prejudice against the Indian, where the farming population is staid and settled, without bad habits, and more or less cultured. Would the system work in the West, in the neighborhood of the non-reservation

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schools located in the arid belt? Would the newer and sparser population there, where all the conditions of life are rougher and more primitive, be less considerate of the children than are the Quaker families of Pennsylvania and New Jersey?

I believe that in the West, as in the East, the experiment is well worth trying, though at first on a smaller scale. The sparseness of the population there may for a time limit its extension, the prejudice against the Indians may make difficult its introduction, the great distances may render the work of the outing agent hard and his supervision less efficient. Yet if in the farther West population is sparse, there is a good demand for laborers and helpers, and the work to be done by the children is precisely that which they will have to perform when they return to their homes. If the experiment should prove as successful there as in the East, the whole question of Indian education and Indian progress will be simplified and hastened.

Ultramontanism and the Catholic Laity

By an English Roman Catholic

ULTRAMONTANISM has swept away the national churches, has made the Pope infallible, has dealt a blow to the ancient system of church government by parochial and diocesan clergy. Ultramontanism was a *ricochet* of the Catholic reaction. The narrow views which flourish under it could not have held the field—at least after the European Renascence—had not Pius V. and his successors hugged the policy of legislating for a remnant of Israel, scouting all reform, all condescension to the human intellect, and preparing to treat henceforth with nations and classes which had neither sought nor understood reform.

The primacy of the chief of the Apostles had implied that all other jurisdiction was exercised *sub papâ;* the principle never went further, as regards the other bishops, than the conception of a constitutional monarchy—the existence of such national churches as the Gallican, with their national uses and national exemptions, even lent color to the conception of the Church as an ecclesiastical federation under the supreme presidency of the Pontiff. It would, indeed, be untrue to assert that the doctrine that all civil power in Christian States derived from the Papacy, or the position of such a man as Innocent III., did not constitute a pre-Reformation Ultramontanism. But it would be perfectly accurate to say that the enunciation of this doctrine was one of the predisposing causes of the Reformation, and that the claim of the Popes to universal jurisdiction in other countries had been met with stubborn and persistent resistance, nowhere more than among those Anglo-Saxon peoples who were the progenitors of the Pilgrim Fathers. Moreover, pre-Reformation Ultramontanism was chiefly political and juridical—and in this guise it does not and cannot exercise one tittle of influence in modern times, when the principle of the paramountcy of the civil power in the State, *jure divino* and *jure humano*, is a permanent conquest. The lines long which Ultramontanism has developed since the Reformation affect the relative positions of the Papacy and Episcopacy, and have determined a new position for the Catholic laity. These two conditions interact, and it is with them that we have to do.

There is a fresco in the Roman Catacombs which represents the scene of Moses striking the rock—over the man's head is written PETRUS. The position thus indicated for the Apostle Peter has been vindicated sixteen hundred years later for the occupant of the Holy See. He alone strikes the rock, and the waters of peace flow forth to be carried away in small pitchers by bishops and faithful alike. The bishops no longer rule *sub papâ;* they exercise their little power *de papâ*, and they have none but what he gives them. The widely spread missionary hierarchies, established in countries so advanced as America and

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England, afford us an emphatic object-lesson. The dependent position of a Cardinal Vaughan as Missionary Archbishop in England may indeed have little in common with the historic independence of a Prince Bishop in Austria; but signs are not wanting that the former type, which has been so easily imposed on the Catholic subjects of great nations, is that which the Papacy now tends to impose as the universal type. The extraordinary feeble-handedness of Catholic States in dealing with the Holy See has greatly favored the rapid development of Ultramontanism in its double aspect—as affecting the Catholic episcopate and as affecting the Catholic laity. Napoleon repented of the Concordat which he had made with Pius VII., but the Concordats which the Holy See has established with Catholic States would have proved a bulwark against Ultramontanism had they been properly handled. The indifference and the weakness of Catholic governments—of republics no less than monarchies in such a country as France—have allowed the two safeguards offered by Concordats to lapse. In the first place, the Papacy has encroached little by little on all the rights of initiative in the national episcopacy; in the second place, it has silently and with complete success multiplied the great army of those religious congregations which are directly subject to Rome—which therefore not only escape the authority of the diocesan, but, by undertaking all the Catholic activities in a district, undermine his authority in the diocese and supplant his representative in the parish.

It is easy to see how the coincidence of this laxity on the part of Catholic governments and the sudden expansion in recent years of missionary hierarchies—*i.e.*, mere papal vicariates—in some of the most important centers of civilization, should have cleared the way for a portentous growth of Ultramontanism. When we add to this a clergy now largely recruited from men under the vows of religion, who are also the immediate lieutenants of the Holy See, and whose ministrations, as we have seen, are preferred before the freer secular ministry of parochial clergy, we have a state of affairs which has undermined with fatal sureness the ancient system of the Church and riveted the fetters of the laity. It is to this state of affairs that the French Government awoke when it took action against the religious congregations. It saw that if the establishment of Concordats was a mistake on the part of civil governments, neglect to insure the observance of their provisions was a still greater error.

I have called the position of the laity a new one. The laity have been schooled for centuries to count for nothing; for centuries they have been ill educated and ill informed; and for centuries they have been "under the thumb" of ecclesiastics. None of this, then, is new. But it was one thing for all this to obtain before the renascence of letters and before the Protestant reform, and another to have imposed on half the laity of modern Europe such a *modus vivendi* as Ultramontanism has achieved. The laity of the rest of western Europe has gone steadily forward—social, philosophical, critical problems have engaged their attention and claimed their activities—the faithful Catholic laity have remained stationary. The laity have been blamed for taking no part in religious affairs, as governments have been blamed for indifference towards "papal encroachments." If by taking part is meant trotting along in step at bishops' apron-strings, they have, perhaps, found this exercise both unnecessary and fatiguing. A government must have, like every mortal man, the *défauts de ses qualités*, and if it be too paternal and too despotic, it cannot be surprised that it fails to evoke a furor of individual activity and initiative. But if by taking their part anything more definite than turning out to march in step, swelling the ecclesiastical crowd, and shouting "bravo" and "amen" be intended, then emphatically the laity are not to blame. The portion assigned to them has been noted by an English monsignor in Rome, who was in constant correspondence with Cardinal Manning. What, he wrote, are the laity for? "To shoot, to hunt, to entertain"—this was the scope and earthly goal of souls destined for immortality,

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and to that end fed by the Church all their lives with celestial aliment. The present Cardinal Archbishop of Westminster has put the position more piously but not less forcibly. He has told his English flock that the laity represent the hidden life of Christ, the "Church" of course representing the years of His active ministry. The "hidden life of Christ" in Catholic parlance are those thirty years in which Christ was silent, in which no one guessed the divine life to be revealed in him, in which he was at home working at a trade, subject to his parents. Recent events in Italy, America, and England have shown with no uncertainty that any ingerence of the laity is impossible in matters religious. Their "part" is complete and abject silence, shooting, hunting, entertaining, and putting their hands in their pocket.

The mystery of Christ and the Church is as old as St. Paul. But the "Church" discovered another "mystery," which consists in the relations of the hierarchy to the laity, of the lay church to her clerical spouse. The Jew thanks God daily that He has not made him a woman, while the prayer reserved for the Jewish woman is, "I thank Thee that Thou hast made me according to Thy will." These sentiments were useful types; the "Church" was struck with the superiority of the first prayer, and the new "mystery" is the result, in spite of certain earnest exhortations of its heavenly Spouse. Tacitly and by every overt act the Church ignores that such a thing as the *consensus fidelium* ever formed part of her connotation or her strength, or that the *laici stantes* had an indefectible place in her counsels. It has indeed been the fashion lately at Eucharistic Congresses to include the lay-apostolate in the programme. A priest was bold enough, even in Rome, to extol the mission of St. Philip Neri—the "Apostle of Rome"—while a layman; but the priest was moved to a north Italian city, where he has had no further means of expounding his ideas. It is impossible to entertain a serious belief in a mission for the laity with the two facts confronting us: that modern Catholicism, which is Ultramontanism pure and simple, leaves no place for it; and that the laity are unprepared by education and training to take any such position. Even where an enlightened laity would best serve the Church, it is not forthcoming—the laymen capable of forming a Catholic party in Italy are conspicuous by their absence. In France we see the men alienated from the Church; in Italy the Catholics are not only inept to the duties of citizenship, they are grossly ignorant even of the one thing the priests might have taught them, their religion; in Spain the stir of ideas is among the "liberals" and "anti-clericals," and the general level of ignorance is lower than anywhere in western Europe, with the exception of some districts in southern Italy. The only activity among Catholics in any Catholic country is clerical activity; this is so in France, Austria, Belgium—everywhere, save when religion is allied to a political movement, as is the case with Panslavism; the two forms *par excellence* of modern Catholicism—Ultramontanism and Clericalism—are weapons wielded by the hierarchy and the religious, using the laity only as inferior tools. The hope of lay initiative in England or the States is negatived by the position of the missionary episcopates in these two countries.

There remain the liberal Catholics, whose numbers are growing in England, in France, in America, even in Italy, and who possess mouthpieces of the first intellectual rank in Germany. It is to these, probably, that recent writers are looking to stem the tide of Ultramontanism. Will they do so? There is no feature of the present situation more noticeable than that the liberal thinkers in all these countries have gone so fast and so far ahead of beaten orthodox tracks that their point of contact with these is a vanishing point. It is to be feared that they will be found to have too little touch with present-day Catholicism to influence or modify it. If the system elaborated by Abbé Loisy, whose answer to Professor Harnack's "Das Wesen des Christenthums" has just brought on his head the anathema of the Primate of France, be a way out of the *impasse*, then there is a section of French

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and English Catholics ready to uphold such a solution. The other *modus vivendi*, that which has resulted from the gathering up of forces after the Reformation, is the Ultramontane, which has imposed on half the laity of modern Europe a system of absolute tutelage, a "Church" which, like the mediæval, is divided into two parts, adults and minors, the clergy and the laity, the head and the hands—nay, hardly the hands. This *modus vivendi* is, in the present writer's view, the only one possible while the Ultramontane theory of religion persists. People talk and write as though "Ultramontanism" were separable *in toto* from "Catholicism," were a temporary guise, an aspect, a party dress. They read history ill, however; Ultramontanism is much more than this. It is the complete Catholic formula, the fixed policy, of the historic Church of Christendom, fitted and adapted, not to post-Reformation conditions, but to the kind of laity with which it proposed to deal after the schism of Europe. The Church has no other formula ready, it has no other teaching ready, no other means of educating a laity. Therefore, when I have heard American converts, even in this twentieth century, talk glibly of certain features of "Catholicism" as undesirable excrescences which have served their time, the conviction is forced on one that these excrescences are like the Siamese twins, not to be severed without a death-struggle.

The liberal criticism of Biblical texts, even of history and philosophy, constantly to be met with in Jesuit colleges for the sons of Catholic gentry, must not blind us to the true issue, which is that all these fine things are permitted under the safeguards of the Ultramontane formula. They allow of a small personal retiring ground, a little personal spaciousness, but it is only a question of cubits—the bars of the cage are beyond. That this satisfies a large number of minds of the intellecto-devotional order, and that less interesting group, the ecclesiastically-minded men with brains, there can be no doubt. Even a philosopher like the late Dr. Ward liked to feel his wings beating against cage-bars, to philosophize within a boundary set by authority. But one should beware of legislation which satisfies certain classes of minds. Outside of these there are the men whose devotion will not carry them through grave difficulties of intellect and conscience in the pursuit of truth; they are the normally constituted men who ask that facts of the same order should conform to the same criteria.

The problem of Ultramontanism and the laity lies here: Never since the crystallization of what I have called the Catholic formula (which may be said roughly to have synchronized with the advent of the Middle Ages) has the Catholic Church had to treat with an educated laity. The Protestants, indirectly indeed, but still really, were the heirs of the revival of letters; the discovery of printing abutted in the Reformation—the Catholic "remnant of Israel" were shielded from the consequences of both movements. It yet remains to be seen how this Catholic formula (easily adapted to an ignorant public as mediævalism, renovated and slightly modernized as Ultramontanism) will fare, set up against an educated laity—an educated world. Take one example only: the Catholic formula, which is indistinguishable for all practical purposes from the Ultramontane formula, excludes all public opinion in the body Catholic. In modern civilization a man with an opinion or a grievance hires a public hall, invites the general public, and makes a speech. As a method, it is preferable and better for the health than assembling in a damp cellar, muffled in a cloak, a sombrero concealing your face—but the modern method requires to make its appeal to an educated public opinion. Now, Catholicism is still ancient civilization. The methods of the secret society still cling round all the Catholic peoples, and their existence in any country is the best proof of an insufficiency of moral air—liberty; of undue despotism. The "Church" forbids "secret societies," but it also prevents the formation of a public opinion.

The ease with which the methods of Ultramontanism have been imposed on modern peoples has, indeed, been its undoing; it has brought about the lib-

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eral Catholic reaction, the "leakage" in the Church. The "mystery" view of the relations of hierarch and layman is far more astounding now that the relative positions of the Middle Ages are reversed, and the layman is the "clerk" beside whom the priest is comparatively the unlettered man. It is the gradual permeation of such truths that is making the conjugal union of Ultramontanism and the laity every day more impossible, at the same time that the Church has no other formula ready with which to save the situation.

The Three Loyal Comrades[1]

By Carmen Sylva

Translated by Anna Knight

SORROW was a slender, beautiful child with a mass of rich black hair framing her pale face. Her delicate lips were usually pressed together, her dark eyes so appealing that no one could look into them without tears. The poor child had no home and wandered from place to place, now entering the cottages of the poor, now taking up her abode in the mansions of the rich. She was so quiet, so unassuming, that no one turned her aside; but, strange to say, to all who befriended her there came some deep affliction. One was bereft of his only child, another lost his rank, another was despoiled of house and land, another was unjustly persecuted by his enemies, still another was cruelly ill-treated by his family. The people marveled why so much suffering should come to them, and knew not that they themselves had opened the door for pale, quiet Sorrow, and taken her to their hearts.

Sometimes the poor child revisited places where she had once been, and learned of all the misery that had followed in her footsteps. After that she avoided for a long time the homes that had suffered most. And yet she learned to love some families very dearly, and could not forbear returning to them. But grief upon grief would come to them until the poor, lonely child took up her wanderings again with sad eyes and a heavy heart. Quietly she went her way, without haste, without commotion, yet swifter than the mountain torrent, swifter than the west wind, and not one home escaped her. The greatest catastrophe befell when she mingled with the children, for then they were orphaned, or were stricken with an incurable malady, so that their little faces became as pale as that of Sorrow herself, and their eyes held the same pleading, pathetic look. When Sorrow saw this, she wept bitterly, and for a long time shunned the society of children, yea, even turned aside her head when she passed them in their play.

One morning, while resting under an apple-tree, she noticed what bright, rosy cheeks the apples had, and how it did the heart good just to look at them.

"Oh, dear Apple-Tree," cried Sorrow, "give me nice rosy cheeks like your apples, then all will love to behold me."

"Not so," answered the Apple-Tree. "Hadst thou bright, rosy cheeks thou wouldst no longer be so kindly welcomed and cared for."

Sorrow arose saddened, and went on her way. Soon she came to a brook rippling through a garden. From its banks burst forth a chorus of bird music, so gladsome that the heart laughed of itself to hear.

"Oh, dear little birds," cried Sorrow, "teach me your sweet songs, that I may gladden the hearts of all people!"

"No, no, dear child," chirped the birds, "for didst thou not come and go so quietly thou wouldst not be so soon forgotten, and all would know thee as Sorrow, the bearer of grief and woe."

So on and on went poor little Sorrow until she reached a great forest. The

[1] As most of our readers know, 'Carmen Sylva" is the pseudonym used by the Queen of Rumania, who has published under this name many charming and delicately written tales, poems, and novelettes.—THE EDITORS.

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fragrance of the pine-trees filled the air, and her weary feet sank softly in the thick moss that carpeted the ground. Here and there the golden sunbeams found their way through the whispering foliage, and, gleaming, danced on the green moss, turning the fallen leaves to gold. It was so quiet, so beautiful! Sorrow leaned wearily against a tree and whispered, "Here I may rest and bring no woe; here no one will grieve because of me." Just then a frolicsome sunbeam, more venturesome than the rest, slipped through the quivering foliage overhead, looked into the wonderful dark eyes, so sad, so lonely, and pierced straight to the very heart of Sorrow. The whole forest saw the wonderful glow that transfigured the delicate face of the maiden, and whispered and rustled with joy and admiration. But Sorrow knew not how beautiful she had become; she felt only the sunbeam pulsating warm in her heart.

"Oh, beloved forest," she cried, "from all your sunbeams give me a tiny one for my own; it would make me happy, so happy!"

But at her words a stillness as of death fell on the forest; sadly the trees looked at one another, not a leaf quivered; and the Sunbeam swiftly withdrew from Sorrow's heart, touched the back of a creeping wood-lizard at her feet, and tremblingly concealed himself behind a spreading fern on the edge of a pool.

"Poor, poor child!" at last said an old oak-tree, "knowest thou not that one tiny sunbeam in thy heart would make thee so beautiful that all would run to welcome thee, and then they would suffer more than now—far beyond their endurance. Nay, my child, thou must ever be without light in thy eyes, without warmth in thy heart."

A tear fell from Sorrow's eyes on the wild flower at her feet. Fragrance filled the air as the flower gave thanks for the welcome dew.

Deeper into the forest went the lonely maid until she reached the shore of a wide, still lake. Here nothing stirred. Only Evening walked upon the water, always in shadow, but trailing rosy streaks of light. Now and then a star fell from above and rested bright and motionless on the quiet surface. Sorrow dipped her slender hand in the water and laid it on her brow. Evening came to her, and whispered softly:

"Good-night! Sleep sweetly; forget thy woe."

Long gazed she after him, and sighed:

"Once I found peace in the forest; once I forgot my woe when Sunbeam touched my heart; all that is past."

Lost in thought, she gazed dreamily over the lake. A cool wind arose and rippled the water; in the gathering mists danced the shadowy forms of the water-nymphs.

Presently Sorrow perceived a light reflected in the water, larger and redder than the stars, and glimmering through the night. She raised her eyes and saw that the light came from a small house on the shore of the lake. It was overgrown with ivy, and through a gable window which stood open streamed the beam of light.

"Strange!" thought Sorrow; "in that house have I never been, and yet some one keeps watch."

She crept up to the window. There sat a beautiful lady with snow-white hair, in soft white draperies, writing industriously, and with a firm hand, in a big book. Her brow was furrowed, but the sweet, mobile mouth showed noble womanliness and wide sympathy with mankind. While Sorrow gazed, lost in contemplation, she saw two wonderful gray eyes fixed on her, and a rich, melodious voice said:

"Come in, child. I have waited long for thee."

Astonished, Sorrow obeyed; such a greeting she had never heard before; and then a pair of motherly arms gathered her up, she felt kisses on brow and cheek, and the wonderful voice said:

"Dear little Sorrow, it was decreed that thou shouldst find me; I could not seek thee, for I never come uncalled. I am Mother Patience, and here must I stay and listen and wait. The lake brings me every whisper of those that call on me. Sometimes I have caught thy voice faintly, but always lost thee again."

The furrow deepened in her brow.

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Sorrow buried her head on the motherly breast and whispered:

"Oh, stay always with me!"

"My child, when thou callest I will answer; when thou art weary, come to me and rest a while. My task is to write in the Book of Life; I have much work to do."

All night Sorrow nestled in the arms of Mother Patience, and in the morning took up her wanderings again, strengthened and refreshed. The whole earth bloomed rich under the yellow morning sunshine, for it was harvest time. Sorrow looked over the corn-fields dotted with bright blue flowers, and thought:

"Poor flowers! ye bloom so happily and look so joyously into the light, and yet by evening ye will be cut down."

And then she looked further and saw a glorious maiden in the corn-field, all alone, cutting the grain with a mighty sweep of the scythe as with the strength of three men.

"Good-morning, my pale little one," she called roguishly on seeing Sorrow; "come and help me," and as she spoke she danced up to Sorrow, her yellow braids flying and her blue eyes laughing in the morning sun. "Who art thou?" she cried, as she looked into Sorrow's sad dark eyes.

"I am Sorrow, and must ever wander. And who art thou, and why art thou so happy?"

"I am Work, seest thou not? See how well and strong I am!" and lifting Sorrow in her arms as though she were a feather, she ran up and down the field, laughing and singing. A slight rosy flush touched Sorrow's cheek, and she said almost gayly:

"Oh, dear, dear Work, come thou with me; thou art so strong. I must always wander, and I am often weary."

"Nay, dear little Sister, that may not be," answered Work. "For I must sleep at night that I may be ready for my task at daybreak. I am needed everywhere and always. It is my lot to be strong and merry, and were I always to look into thy sad eyes the laughter would die out of my heart. But when thou callest me, little Sister, I will come and remain after thee to brighten the hearts that thou strikest."

So out into the glowing morning light went Sorrow alone, on and on through the wide, wide world. But Patience and Work kept faith, and were ever her loyal comrades; and often all three would gather at evening in the little house by the lake, to read the tidings in the Book of Life and write a message there.

Labor's Solution

By R. L. Bridgman

UNDER the authority of a recent act of the Massachusetts Legislature, a Commission of which Carroll D. Wright is chairman and Professor Davis R. Dewey, of the Institute of Technology, is one of the four other members, is investigating the relation of employers and employees. These inquiries will not be ended before October. The last hearings included the topics of arbitration and industrial courts, compulsory investigation, profit-sharing and industrial partnerships, and the employment of the unemployed. The invitation to present information or opinions to the Commission was general.

A listener at these hearings could not but see that there is coming up into the consciousness of the labor leaders what may be called Labor's solution of the labor problem. No one speaker had the scheme clearly in mind, but parts of it were in the mind of one speaker and other parts in that of another, and the evident conclusion to which these parts point is extremely interesting and important.

In the first place, the labor men have reached a conclusion of utter contempt for all philanthropic efforts in their behalf. All well-meaning proposals of profit-sharing they regard as schemes to get fifteen or twenty per cent. more work out of the men for ten per cent. more wages. They have tried these plans

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and have experimented with professional philanthropists until their confidence is gone. There is just one way to give the wage-earners a larger share of the profits, said Frank K. Foster, representing the Boston Central Labor Union, and that is to increase wages ten, fifteen, or twenty per cent., so that the men can have the hard cash in their pockets every Saturday night. That would be practical and what the men want. It would leave no doubt about the sincerity of the philanthropists. Hard cash is the only proposition which the labor men seem disposed to accept as sincere.

In the second place, the labor leaders are opposed to all proposed forms of legal action for the improvement of their conditions, as far as were discussed by this Commission. New Zealand ideas have little support. The labor representatives were unanimous against compulsory investigations of strikes and lockouts by State boards or commissions. They were unanimous against compulsory arbitration. They did not favor a State system of profit-sharing or industrial partnerships. Evidently they did not want very close supervision under authority of law, or too much power in representatives of the law to investigate their affairs or to hold them legally accountable for their acts.

In the third place, they have come to the conclusion that they must work out their own salvation without help from outside people, no matter whether the proffered help takes the form of private philanthropy or legal improvements in their status. There is a sense of growing strength on the part of the unions. It was said that trade-unionism had done more to solve the labor problem than anything else that had been tried. There is a self-assertiveness of the employees and a defiance of the other side, not offensive, it may be said, but showing an evident feeling of ability to cope with the employers and to win the battle.

Still further, they are coming to look upon the product of industry as really the product of labor alone. It was said openly at the hearing that the wages of the men come out of the receipts for the products; that the men believe that they produce all that is made and that they ought to have all the income from the products.

Now follows what was rather in the air and is involved in the things that were said, rather than a bald statement in itself, though it has been put baldly elsewhere and seems to be developing into the status of a labor doctrine. It is that industry itself will be owned and managed by the men who are employed in it. The idea was presented at the hearing to the extent of supposing that the men combined to borrow the money for their business. The organization of workmen would control the business; some of them would be set apart for agents, secretaries, overseers, and so on through the list of administrative officers; the others would work in the factories and shops; all would be on the same footing; the administrative officers would take the place of the present employers, the owners, the salaried employees of high grade, and so on; dividends would go to the combination, there would be no high salaries to pay, and the employees would be their own employers, reaping their own profits and managing their own business, and standing on an equality with one another.

Now, this was not put forth in so complete a form, but the germ of it all was there, and some idea of the different parts. This seems to be Labor's solution of the labor problem toward which the labor men are tending. It does not involve public ownership or regulation in any way. It is not open to the fears of the conservatives who tremble at the socialist tendencies of the times. It is a solution which the labor men seem to be working toward through their own experience, without any suggestion on the part of either philanthropists or owners of capital. They believe that the business in which they are employed belongs of right to them and that their salvation will be secured in managing it themselves. That is, their ideas point to this, rather blindly. But those ideas are held positively, and they have reached the point where they are disposed to flout all offers of help which come from mere good nature, or from

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theories of students of society and economics regarding the best solution of their own problems.

To the workingmen the opportunity of combination is as fitting as it is to the capitalist. Much stress was laid upon the great results which have already been secured by organized labor, and the great reliance of the leaders who spoke at these hearings was upon the combinations among the employees themselves, wholly independent of any philanthropic or theoretic assistance. They seem ready to fight along that line. They propose a new development of the popular process of combination. It is for their good, they believe, and they are disposed to push it much further. Hence there seems to be before us a practical trial of new industrial experiments in the way of ownership and management of industry by the employees, forcing present owners and managers to a substantial equality with them, or to a bitter struggle to maintain supremacy and hold the employees as a subject class.

Irrigation Problems[1]

AT last we have a comprehensive and comprehensible volume on irrigation—a volume which goes to the heart of present problems and proposes remedies where it discloses wrongs. That the author of this book should be a civil servant, the Chief of the Division of Irrigation Investigations of the Department of Agriculture, is distinctly matter for National pride.

The first chapter of Mr. Mead's "Irrigation Institutions" shows that the author's one purpose is to make known the truth, and not to magnify the importance of his own work by magnifying the importance of his subject. He repeats none of the bewildering figures of the irrigation appropriation seekers, giving the magnitude of arid America and intimating that it can all be turned into fertile farms. On the contrary, he states at the very outset that "if every drop of water which falls on the mountain summits could be utilized, it is not likely that more than ten per cent. of the total area of the arid West could be irrigated, and it is certain that, because of physical obstacles, it will never be possible to get water to even this small percentage." In some places, he explains, the river bed—as that of the Columbia in northeastern Washington—is from three hundred to fifteen hundred feet below the surface of the bordering arid tableland; in others, as along the Missouri in Montana, the bordering tableland is relatively lower, but the fall of the river is only two or three feet a mile, and therefore the cost of the long trenches needed is greater than the value of land and water combined; and, finally, in many places there are great stretches of fertile land needing water, but to which water cannot be brought because the surface is too broken for its distribution. Such lands, if properly managed, will forever remain valuable for the pasturing of live stock, but they are not to be counted as irrigable. Only waste and disappointment can result from misrepresentation of the present possibilities of irrigation. "To reclaim all the land possible will involve the spreading of water over a surface as large as New England with New York added," and capable of sustaining "a mighty civilization in case wise and just policies shall prevail in the years of the immediate future." This surely is a vast enough problem to engage the thought of the present generation, and nothing is to be gained from an attempt to magnify it.

The history of irrigation in this country has been as full of bitter disappointments as of glorious successes, and the future is likely to be yet fuller of disappointments unless the lessons of the past are taken to heart by the Nation. The most easily irrigable lands as a rule are already irrigated, and the bringing of new lands under irrigation often withdraws the needed waters from farms that have been cultivated for years, but

[1] *Irrigation Institutions: A Discussion of the Economic and Legal Questions Created by the Growth of Irrigated Agriculture in the West.* By Elwood Mead, C.E. (The Macmillan Company, New York.)

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must relapse into desert if water can no longer be obtained. The building of great canals and reservoirs by private companies has been another fruitful source of conflict. The farmers served by these companies have complained of extortionate charges and the companies have complained of inadequate returns, and both with entire justice, for eternal litigation has impoverished both, and the presence or danger of tyrannous charges has kept a sufficient number of farmers from utilizing the facilities provided by the companies. Among private owners of water rights the conflicts have been not less bitter. On many streams the water claims properly filed demand several times as much water as the streams contain. In Colorado, for example. Mr. Mead gives a table of the half-dozen principal tributaries of the South Platte, whose aggregate discharge of water in August is generally but eight hundred cubic feet a second, but from which sixteen thousand cubic feet a second have been judicially decreed to have been appropriated. In many cases the conflicts between rival appropriators have not been fought out in the courts. Arms and bloodshed have been resorted to, and civil as well as legal anarchy has been the result.

Enough has been said, perhaps, to indicate the nature of the strife that has been going on over water titles. The remedies presented by Mr. Mead may be stated almost as briefly. In the first place, he shows that the old English doctrine that the owner of the banks of a stream has right to an unabated flow of water past it must be definitely abandoned. The use of a stream for irrigation does lessen its flow. Only a part of the water diverted from it ever returns. The logical application of the doctrine would prevent irrigation. Its partial application works consequences only less disastrous, for the speculative owners of land along the banks of a stream may at any time ruin the homestead of a farmer who for years has irrigated land a little way from the river or even on its very bank lower down the stream. The beneficial use of water constitutes the only natural title to it—the only title which respects vested rights and prevents speculative dogs in the manger from impeding the development of the arid region, often to their own hurt as well as to the ruin of settlers. Even irrigating settlers have no right to more water than they can beneficially use, no matter what claims they may have entered. Otherwise their rights are made the wrongs of others and the injury of society. Fortunately, upon this matter the courts are now following the opinion of impartial irrigators, and the beneficial appropriation of water and not the ownership of river banks is being recognized as conferring the real title to its control.

The next step in the process of bringing order out of chaos is the establishment of the principle that water rights shall be inseparably attached to the land watered. Where one man owns the right to the water and another owns the land that is worthless without the water, conflict is inevitable. It is for this reason that the co-operative construction of canals and reservoirs has so often proven an inestimable boon, for co-operative construction prevents conflicts between water-users and water-suppliers. It is for the same reason that the public construction of canals and reservoirs is proving so hopeful an experiment, for the public endeavors to furnish water at cost to the irrigator. Even private companies owning canals, says Mr. Mead, have been better compensated where their appropriation of the water has not arrayed against them hostile public sentiment and occasioned expensive litigation and retributive legislation. Water is not the creation of individuals. Society at large should control it so as to secure the largest beneficial use. In this direction society is steadily moving. The new National irrigation law inaugurates a vast experiment in the public construction of canals and reservoirs, and contemplates the co-operative management of the plants when the land irrigated has been paid for by the settlers upon it. In Wyoming the law accepting the Carey land grant provides that the canal must be owned and operated by the settlers who secure the lands below it. The private ownership of water by those who do not use

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it has proven an unmixed evil, and therefore intelligent legislation is seeking to bring it to an end.

The third and final step in the substitution of harmony for strife is the establishment of competent public tribunals to determine what rights are already vested in various claimants to the water supply, and to make those rights a matter of public record. Wyoming already has such a tribunal—a competent corps of engineers measuring the capacity of every stream and determining by impartial arbitration the amount of water to which each settler is entitled and on which he may rely. The Wyoming system has practically put an end to irrigation litigation, and even where litigation still insisted upon, that system makes infinitely easier the work of courts, which need the guidance of expert water boards in determining land titles as much as they need the guidance of land registrars in determining land titles. The success of the Wyoming system has been rapidly modifying the irrigation laws of other States. Utah has practically adopted it, and in Montana reformers have been agitating vigorously in its behalf. The State boards it creates cannot, indeed, settle inter-State questions. These must be left to the Federal courts and Federal administration boards. But the inter-State questions regarding the rights of irrigators are relatively few, and each State is under the same obligation to secure justice among rival claimants within its borders that the National Government is under to secure justice among rival claimants in different States. The work of government is to substitute harmony for discord, and in this work State and National Governments must co-operate fully and constantly.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Aftermath (The); or, Gleanings from a Busy Life. By Hilaire Belloc. E. P. Dutton & Co., New York. 5×7½ in. 194 pages. $1.25.

Animal Structures: A Laboratory Guide in the Teaching of Elementary Zoology. By David Starr Jordan and George Clinton Price. D. Appleton & Co., New York. 5×7¾ in. 99 pages. 50c., net.

Animal Studies. By David Starr Jordan, Vernon Lyman Kellogg, and Harold Heath. (Twentieth Century Text-Books.) Illustrated. D. Appleton & Co., New York. 5×8 in. 459 pages.

President Jordan is a recognized authority on zoölogy, and his associates occupy positions as teachers in this general branch of science. Their treatment of the lower forms of animal life is especially thorough, and the information is skillfully classified and arranged. Without attempting a technical criticism, it may be said that the book is evidently a valuable contribution to the text-book literature of popular science. The illustrations are numerous and have been prepared with evident intent to elucidate and not merely to beautify the book.

Anthony Wayne. By John R. Spears. D. Appleton & Co., New York. 5×7½ in. 249 pages. $1, net. (Postage, 10c.)

An interesting account of General Wayne's career as a soldier. The chapter on Valley Forge is as vivid in its way as the author's history of "The American Slave Trade." Indeed, on the material side the condition of the soldiers at Valley Forge had much in common with that of the negroes on the slave-ships, though on the spiritual side conditions were heaven-wide—or rather hell-wide—removed. The book is one that studious boys will like.

April Princess (An). By Constance Smedley. Dodd, Mead & Co., New York. 5×7½ in. 332 pages. $1.50.

A young Englishwoman, still a ward in Chancery, is this self-styled "Princess," whose kingdom appears to include all the men of her acquaintance and not a few outside. The book is an undeniably clever portrayal of the character and emotional experiences of a youthful coquette.

Bible in Shakespeare (The): A Study of the Relation of the Works of William Shakespeare to the Bible. By William Burgess. The Winona Publishing Co., Chicago. 6×9¼ in. 288 pages. $1.50 net (postage 20c.).

This excellently printed volume may well find place on the shelf of every reader's library; for what reader has not heard of the so-called "absence of religion in Shakespeare"? Some have even thought him irreligious. The author interestingly discusses the question, "Was Shakespeare a Christian?" and then proceeds to show the effect of the Bible on the poet, his versatility in its use, his types of character taken from the Scriptures, and the religious thought in the plots of his plays.

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Biblical Doctrine of Holiness (The). By George L. Robinson, Ph.D. The Winona Publishing Co., Chicago. 5¼×7½ in. 38 pages. 25c, net.

British Nation (The). By George M. Wrong, M.A. Illustrated. (Twentieth Century Text-Books.) D. Appleton & Co., New York. 5×8 in. 616 pages.

This is a notable addition to the series of "Twentieth Century Text-Books"—a series which bids fair to be an important product of American scholarship. Mr. Wrong has succeeded in looking at the history of the British people with excellent perspective. His point of view is partly that of political development, partly that of the growth of social life. The division is topical rather than chronological, and this adds at once distinctly to the readable quality of the book. The chapters are grouped and named, usually, not by centuries nor by reigns, but by dominant things and stages of development. This can best be illustrated by citing a few chapter heads: Questions on Geography and Race; the Rise of the Commons; the Struggle against Royal Despotism; Civilization in the Thirteenth Century; the England of Elizabeth; Society in the Eighteenth Century; Social Changes in the Nineteenth Century; The Modern Era. The narrative style of the book is clear and the author has avoided confusing his readers by entering too greatly into detail or by constantly giving dates and names. The book is primarily intended as a text-book, but may well find a place on any library shelf.

Captain's Wife (The). By W. Clark Russell. L. C. Page & Co., Boston. 5×7½ in. 480 pages. $1.50.

A tidy little craft, if she does carry nigh a half-thousand pages to her log! Clark Russell spins a fine sea yarn, with stowaway, mutinous mate, sunken treasure-ship, and all, accompanied with what fresh variations of those familiar themes the lover of the nautical novel will wish to acquaint himself on his own voyage of discovery.

Career Triumphant (The). By Henry Burnham Boone. D. Appleton & Co., New York. 5×7¾ in. 279 pages. $1.50.

A man of this day and generation, a Virginia gentleman, might marry a veiled lady. He might, when, after five years of mystery, she had disclosed herself to him and there had followed a decade of charming domesticity—he might then, without apparent provocation, urge her return to the stage which she had quitted for his sake. But we do not think he would! Hence we are compelled to say that, in our opinion, "The Career Triumphant" is a highly improbable and inartistic book.

Central Europe. By Joseph Partsch, Ph.D. Illustrated. D. Appleton & Co., New York. 6×9 in. 358 pages. $2 net.

Dr. Partsch, Professor of Geography in the University of Breslau, has written for the "Regions of the World" series a book on Central Europe. It will appeal to students of geography, geology, ethnology, economics, and politics alike, for we are informed authoritatively as to geography, physical history, climate, peoples, economics, politics, communications, and geographical conditions of national defense. The Alps form, of course, the most conspicuous feature of central European configuration. It is by these mountains, together with the Carpathians, the Illyrian chains, and the Balkans, that the divisions of Central Europe are fixed, its countries held asunder, and their ethnological and political independence assured. Perhaps the most striking political lesson to be drawn from Professor Partsch's pages is that only by peace can Central Europe hope to lighten the pressure of a great drawback which belongs to her central position—that of exclusion from the open ocean. The author declares that the willingness to accept heavy military burdens saves the Central European peoples from a recurrence of interference from outside. "May the great monument on the battlefield of Leipsic," he exclaims, "where the criminal effort to enslave a whole continent was defeated, not by military skill, but by the elemental power of liberty-loving nations, remain the last memento of the political errors of previous centuries, a warning to all ambitious tyrants in the future, and an admonition to the peoples of Central Europe to remain united, to keep peace and to command peace!"

Character Reading. By Mrs. Symes. The Saalfield Publishing Co., Akron. 3½×6½ in. 131 pages. 50c.

Cirillo. By Effie Douglass Putnam. Life Publishing Co., New York. 4½×6½ in. 234 pages.

"If you have ever lived in Florence, you will understand what that means—that is, if in your veins there runs the love of color, warmth, sunshine, and the faint, seductive breath of blossoming things." Such a breath animates this dainty volume in its charming red leather cover. "Cirillo" describes the love of a great Italian singer for an American girl. The story is naïvely narrated by the singer's friend Pietro, an artist. Here and there are reminders of that other and more famous story with a somewhat similar plot, Mr. Crawford's "A Roman Singer."

Daughter of the Dawn (The). By William Reginald Hodder. Illustrated. L. C. Page & Co., New York. 5×7¾ in. 333 pages. $1.50.

If any reader remembers with interest those once popular books, "She" and "King Solomon's Mines," he may be sure of a like pleasure in reading "The Daughter of the Dawn." New Zealand, not Africa, is the scene of the later writer's story, and the plot is quite his own; but the mystery and magic, spells and incantations, are all here that lent an atmosphere of enchantment to the early work of H. Rider Haggard, and should make an equally successful appeal to those who enjoy the imaginative order of fiction.

Diary of a Year (The): Passages in the Life of a Woman of the World. Edited by Mrs. Charles Brookfield. L. C. Page & Co., Boston. 5×7½ in. 290 pages. $1.25.

Artificial yet shockingly frank is this English book bearing an American publisher's imprint. It purports to be the journal of a

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young married woman of rank. The only wholesome thing recorded in it is the lesson her ladyship learns, that happiness as well as safety may be found in the common highway, while in the devious paths of her wanderings neither the one nor the other exists.

Descent of the Sun (The). Translated from the Original Manuscript by F. W. Bain. E. P. Dutton & Co., New York. 6¾×9 in. 109 pages. $2.

This superbly printed volume contains a Hindu fairy tale, a solar myth, artistically constructed, full of feeling and of genuine poetry, but with little oppressive excess of Oriental imagery. The story-teller informs us that the title of the tale is only the exoteric, physical envelope of an inner mystical meaning, which is: "The Divine Lustre of the Descent (Incarnation) of Him who took Three Steps," namely, the incarnation or "descent" of the sun, the later Krishna, or Hindu Apollo. As might be expected, the story has to do both with the sun and the moon. The moon is the type of night, or this lower world; the sun is the type of day, that is, of the other world. The moon rises, of course, when the sun sets, and either sets or vanishes when he rises in his light. The tale is instinctive with that philosophical mythology found also in the story of the Garden of Eden and in other religious legends, and its special Hindu character may be interestingly noted in allusions to the reincarnation of the soul in body after body, birth after birth.

Development of the Colors and Color Patterns of Coleoptera, with Observations upon the Development of Color in Other Orders of Insects. By William Lawrence Tower. Illustrated. (University of Chicago Decennial Publications, First Series, Vol. X.) The University of Chicago Press, Chicago. 8×11 in. 40 pages. $1, net.

Doctor of Philosophy (A). By Cyrus Townsend Brady. Charles Scribner's Sons, New York. 4½×7½ in. 302 pages. $1.50.

There is one scene in "A Doctor of Philosophy" that would redeem a far more uneven book—the passage between the unworthy Alicia and the man similarly cursed when she learns of the fatal drop of black blood in her veins. We read that, and straightway forgive the author his preternaturally beautiful and gifted heroine, his caricatures, his moralizing, his race problem even.

Eastward Road (The). By Jeannette Bliss Gillespy. James Pott & Co., New York. 4×6½ in. 73 pages.

Elementary Composition. By W. F. Webster. Illustrated. Houghton, Mifflin & Co., Boston. 5×7½ in. 323 pages.

Fifteenth Century Prose and Verse. Introduction by Alfred W. Pollard. (An English Garner.) **Stuart Tracts, 1603-1693:** Introduction by C. H. Firth. (An English Garner.) E. P. Dutton & Co., New York. 2 vols. 5½×8½ in. $1.25 net per volume.

Two additions have been made to the reprint of the "English Garner," once issued by Professor Arber. His "in-gathering" from English history and literature is made practical to the modern student because the Arber edition has been rearranged, classified, indexed, and modernized. The volume of "Fifteenth Century Prose and Verse" would have been more acceptable to some critics, however, if the extracts which compose it had been printed in the educated spelling of their own period. Of course the vagaries of grossly ignorant scribes should not be preserved. Professor Arber's specimens needed as much more added to them to make up a homogeneous volume in the arrangement now adopted. Hence, to the "Robin Hood Ballads" and descriptions of Lollard trials we find some Christmas carols, a Miracle Play, a Morality Play, and a number of Caxton's prologues and epilogues. Mr. Pollard's volume should not be confounded with that edited by Mr. A. F. Pollard in the same series.——The "Stuart Tracts" cover the entire seventeenth century with the exception of a few years at the beginning and the end. Very readable papers describe the death of Queen Elizabeth, the accession of James I., and that of Charles II. From a historical standpoint, however, more valuable tracts are those which illustrate the rise of the discontent which bore fruit in the Civil War; they deal with the religious rather than with the political history of the times. Three of the reprinted tracts are narratives by military commanders of the campaigns in which they took part; of these we think Sir Francis Vere's is the most noteworthy. The narratives written by sailors are by less important persons and deal with less important events; but they illustrate equally well the temper of seventeenth-century Englishmen. Especially is this true of Pitman's tract, with which Defoe might have been familiar; at all events, the picture of Pitman and his comrades living on a marvelously meager diet certainly suggests comparison with Robinson Crusoe.

Golden Dwarf (The). By R. Norman Silver. L. C. Page & Co., Boston. 5×7½ in. 312 pages. $1.50.

This is an English story. The heroine has fair fluttering curls and blue orbs. These latter become, alas! piteous orbs as the tale proceeds; for much that we leave the reader to find out for himself befalls the lady and her well-set-up lover. This gentleman, we regret to learn, in time of trouble blasphemes. But he is usually a very decent chap, and we are rather pleased than not, since against allurements of raven hair he remains true to locks rippling and blonde, and we leave him in the last chapter with their owner pillowing her fair curls upon his breast.

Hephæstus. By Arthur Stringer. The Methodist Book and Publishing House, Toronto, Canada. 5½×7½ in. 43 pages.

Mr. Stringer's work is uneven, but is undeniably interesting. In general his resonant lines charm the ear; only occasionally do they seem to be inharmonious and insufficient. The present volume is made up of three poems in blank verse. The first tells how Hephæstus, discovering that his wife, Aphrodite, is loved by Ares, voluntarily surrenders

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her to his younger brother, whom Aphrodite herself preferred. The second poem is addressed by Persephone to her mother. The third is a dialogue between Sappho of Lesbos and Phaon of Mitylene on the promontory of Leucate overlooking the Ionian Sea. The slender volume is exquisitely printed.

History of Arabic Literature (A). By Clément Huart. D. Appleton & Co., New York. 4×7¾ in. 478 pages. $1.25, net.

The latest addition to the series entitled "Literatures of the World" is the work of Professor Huart, of the Paris School of Oriental Languages. Professor Huart is a distinguished Orientalist. In addition to his professorial labors he fills at present the responsible office of Interpreter for Oriental Languages to the French Government. To most readers the book will bring absolutely new information. For instance, Arabic literature has been largely influenced by the movements of a camel! The author says:

> The long caravan marches across the monotonous desert, when the camel's steady swing bends the rider's body almost double, . . . taught the Arab to sing rhymes. He even noted very soon that, as he hurried the beast by his recitation, the long string of camels would raise their heads and step out with quickened pace. This creature, stupid and vindictive though it be, is sensitive, to some extent, to music, or, at all events, to rhythm. Its four heavy steps gave the meter, and the alternations of long and short syllables in the spoken language the successive pulsations to said meter.

While most of Professor Huart's book is devoted to the classic period of Arabic literature, he also discusses the future. His view is hardly hopeful. A second literary growth ought to produce men at such centers as Cairo and Beirut, for instance, who would form some kind of a link between Europe (especially European colonies) and the East. Such men would be aided by the enormous support of a periodical press which should reach the greater part of the Muslim world of perhaps two hundred million souls. Even by this means, however, says our critic, the language will hardly grow clearer or more accessible to the mass of half-taught people. Arabic is still swathed about with classical formations; many expressions can be understood only by literary men, and thus the way of comprehension is closed to the majority. We are told that no self-respecting Arabic writer would publish even a political article in anything but rhymed prose!

Humbugs and Canterbury Folks. By Mrs. T. Wilberforce. Illustrated. J. D. Hall & Co., Providence, R. I. 5¼×8 in. 342 pages.

Journal of Social Science. Number XLI. August, 1903. Published for the American Social Science Association by Damrell & Upham and The Boston Book Co., Boston. 6×9½ in. 139 pages.

Language Lessons from Literature. Book II. By Alice Woodworth Cooley, assisted by W. F. Webster. Houghton, Mifflin & Co., Boston. 5×7½ in. 414 pages.

Law of Life (The). By Anna McClure Sholl. D. Appleton & Co., New York. 5×7½ in. 572 pages. $1.50.

Here is a book that is not sensational, although it tells the story of a wife who loves another than her husband. There are perhaps in it some things that might better have been omitted, but they bear no relation to emotions or morals.

Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies. By John Dickinson. Historical Introduction by R. T. H. Halsey. The Outlook Co., New York. 6½×10 in. 148 pages. Limited edition: 260 copies on Van Gelder hand-made paper, $7.50; 39 copies on Japan paper, $15.

In the advertisement of the Boston edition of the Farmer's Letters from which the present volume is reproduced it was asserted truly if quaintly that, "Among all the WRITERS in favor of the COLONIES, the FARMER shines unrivalled, for *strength* of *Argument*, *Elegance* of *Diction*, *Knowledge* in the *Laws* of *Great Britain*, and *the true interest* of the COLONIES." Mr. Halsey, in his introduction to the present edition, declares with justice that America owes an everlasting debt of gratitude to John Dickinson for his masterly defense of the rights of the Colonies. The sentiment in their behalf in England was much more general than is supposed by those who have not studied the pamphlet literature of the day; and these calm, strong essays contributed greatly to bringing about this support. The Letters have an interest not only to historical students, but to all patriotic lovers of the country. Mr. Halsey tells their story adequately and with sympathetic appreciation. He has desired to offer to the American public an edition which should be worthy of the subject, one acceptable alike to collectors and public-spirited citizens, and one which should be in every detail carefully fitted in form for the special purpose. To this end no pains have been spared; the choice of type (a near approach to that of the original), the size of page and margin, the use of strong, hand-made paper, the setting of the type to correspond page for page and line for line with the original, the reproduction in photogravure of a contemporary portrait of Dickinson and the printing in color of a curious print in which Dickinson's name is associated with those of the greatest English patriots, the binding of the book in blue boards after the style of the original edition—in all these and other ways beauty of form has been combined with the preservation of the quaintness and individuality of the period to which the book belongs.

Liberty and Labor: An Address. By William Rader. "The New Book Store," San Francisco, Cal. 5×7 in. 29 pages.

Little Shepherd of Kingdom Come (The). By John Fox, Jr. Charles Scribner's Sons, New York. 5×7½ in. 404 pages. $1.50.

A thoroughly delightful tale of Kentucky before and during the Civil War. Later on we shall speak further of this novel, which cannot fail to be recognized as one of the strongest pieces of fiction of the season.

Luther's Commentary on the First Twenty-Two Psalms. By John Nicholas Lenker, D.D. (Standard Edition of Luther's Works.) Vol. I. Lutherans in All Lands Co., P. O. Box 253, Minneapolis, Minn. 5½×8¼ in. 446 pages.

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Maids of Paradise (The). By Robert W. Chambers. Illustrated. Harper & Bros., New York. 5×7½ in. 388 pages. $1.50.

A tale of the Franco-Prussian War which shows close study of the subject. The realism of some of the battle scenes and of the pictures of army life fairly equals that of Zola's famous "Débâcle." Throughout the romance is stirring and exciting.

Masters of English Landscape Painting: J. S. Cotman, David Cox, Peter De Wint. Edited by Charles Holme. Illustrated. John Lane, New York. 8×12 in. $2, net.

Reserved for later notice.

Millionaire's Son (The). By Anna Robeson Brown. Illustrated. Dana Estes & Co., Boston. 5×8 in. 397 pages. $1.50.

An analytical novel with a good story. The characters of father and son, with their mutual lack of understanding, are cleverly drawn. The book is generally serious in tone, but the author relaxes into a pleasantly humorous vein in her treatment of the social life of the dignitaries of the New England college town where most of the scenes are laid.

Monarch Billionaire (The). By Morrison I. Swift. The J. S. Ogilvie Publishing Co., New York. 5×7½ in. 317 pages. $1.

A crude attempt to use fiction as a vehicle for propagandist theories.

MS. in a Red Box (The). John Lane, New York. 5×8 in. 329 pages.

To those who have not already heard of the publishers' advertisement for the author of the unsigned MS. left at their offices in a red box, the title of this book needs to be explained. It has no bearing whatever on the story itself, which has nothing of the mystery in it which the title suggests, but is simply a good stout example of the robust school of romance. A hint of the time and place of its action—England in the day of Charles I.; of the valorous young squire who loves not where his stern father would have him; of the charming damsel, also possessed of an obdurate parent who has his own plans for her future—and the imaginative reader will be able to anticipate the entertainment provided in the adventurous pages of this anonymous author.

My Friend Annabel Lee. By Mary MacLane. Herbert S. Stone & Co., Chicago. 5×7½ in. 262 pages.

A Japanese image which she christens Annabel Lee, and with whom she holds a series of rambling, pointless conversations, is the highest flight of Mary MacLane's imagination in her latest modest offering to the public. The book irresistibly suggests the Shakespearean quotation, "Full of sound and fury, signifying nothing."

New Harlem, Past and Present: The Story of an Amazing Civic Wrong Now at Last to be Righted. By Carl Horton Pierce. Illustrated. New Harlem Publishing Co., New York. 6×9 in. 334 pages.

Oliver Cromwell's Letters and Speeches. By Thomas Carlyle. In 2 vols. (The Edinburgh Edition.) Charles Scribner's Sons, New York. 4¼×6¾ in. $2.50, net.

In this edition what is ordinarily included in five volumes has been put very compactly and neatly in two small volumes. The edition makes good use of the recent advances in printing legibly upon thin paper.

Origin of American State Universities (The). By Elmer Ellsworth Brown. (University of California Publications, Vol. 3, No. 1.) The University Press, Berkeley, Cal. 7×10½ in. 46 pages. 50c.

A remarkably clear and compact history of the development of American State universities through the growing popular sense of the right and duty of society to direct the education of its future citizens. This feeling first became acute about the time of the Revolutionary War, when the colleges were to so large an extent out of sympathy with the democratic movement, and had as its protagonist William Livingston, afterwards Governor of New Jersey—a graduate of Yale and a member of an aristocratic family, but none the less all on fire with the democratic spirit. When the efforts of the State to control the previously established colleges failed—partly through the Dartmouth College decision that a charter was a contract which legislatures could not modify—the movement expressed itself in the efforts to establish new universities supported by the State. In the newer commonwealths this effort was generally successful. The monograph is an extremely good piece of historical work, and promises well for the series of publications on education which the University of California is to publish under the editorship of the author.

Parsifal: A Mystical Drama. By Richard Wagner. Retold by Oliver Huckel. Illustration by Franz Stassen. Thomas Y. Crowell & Co., New York. 5×7¾ in. 71 pages. 75c., net.

This exquisitely printed volume is a timely publication in view of the proposed production of "Parsifal" on the very secular stage of the Metropolitan Opera-House, New York City. The grand old poem by Wolfram von Eschenbach is, many think, the greatest imaginative work in German literature. As retold by Richard Wagner it is admirable in its constant emphasis of reverence due to the sublime subject, and this emphasis is strikingly conveyed in Mr. Huckel's version. "Parsifal" was the last work of Wagner's poetic as well as musical genius, and is believed by many to be his loftiest achievement. As regards the unfolding of a spiritual object it is certainly so. The mediæval legend of the Holy Grail has a significance as modern and as universal as that of the Bible itself. This new English text is more than a mere translation; it is rather a poetic paraphrase told in spirited blank verse. We welcome it as a means of further popularizing an immortally sacred story, yet without detracting, as some think that the performance of "Parsifal" in America may do, from the reverential atmosphere which assuredly should surround any attempt in a theater to represent the Holy Communion.

Place of Values (The): An Essay in Epistemological Analysis. By Rev. George R. Montgomery, Ph.D. G. R. Montgomery, Bridgeport, Conn. 5½×9 in. 62 pages. 25c.

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Red-Keggers (The). By Eugene Thwing. Illustrated. The Book-Lover Press, New York. 5½×8 in. 429 pages. $1.50.

The village of Red-Keg is located by the author somewhere in the lumber regions of Michigan. His story of the Red-Keggers is melodramatic and farcical in the extreme, yet it contains enough of art to convey to the reader's mind a quite clear impression of what life was like in such primitive communities as Red-Keg thirty years ago.

Rex Christus: An Outline Study of China. By Arthur H. Smith. The Macmillan Co., New York. 4½×7 in. 256 pages.

Schools for Spirits. By E. M. Wood, D.D., LL.D. The Joseph Horner Book Co., Pittsburg, Pa. 5×7½ in. 173 pages. 25c.

Scovia: The True Story of a Cat Told by Himself. By Annie M. Burdick. Illustrated. Broadway Publishing Co., New York. 6×9 in. 76 pages. 75c.

Shadow of Victory (The). By Myrtle Reed. G. P. Putnam's Sons, New York. 5¼×8 in. 412 pages. $1.50.

A tale of old Fort Dearborn, which stood on or near the site of Chicago. Army life, the outbreak of war, the treachery of Indians, furnish exciting incidents. Sometimes both the sentimental vein and the horrors of Indian savagery are over-accentuated, but at other times the story is simple and natural.

Sherrods (The). By George Barr McCutcheon. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 343 pages. $1.50.

The author seems to have turned from the "Prisoner of Zenda" type of story to what may be called the B'gosh romance. His rustic people are somewhat wearisome. The coarse bully and village villain is reformed by gentle woman's influence; the honest young countryman who suddenly discovers that he is a great artist succumbs to city depravity, and becomes a bigamist; death and sorrow spread their wings over the final scenes. All in all, we prefer "Graustark."

Submarine Navigation, Past and Present. By Alan H. Burgoyne, F.R.G.S. Illustrated. In 2 vols. E. P. Dutton & Co., New York. 6×9 in. $10 a set.

This is a book not for the general reader but for the technical student. It not only gives the history of all the attempts at submarine ship construction from the earliest times, including even the semi-mythical stories of the diving-bells which Alexander the Great is said to have used in the siege of Tyre, but also in the fullest detail explains the construction of modern submarine boats, including the author's own plans for a submersible armored veesel, which certainly would be a curiosity in the science of navigation. A considerable portion of the book is devoted to the Holland boats, the chief contribution of this country to naval achievement in this line. One is surprised to find how many experiments in sailing under water have been made. Articles and opinions by naval authorities of several nations as to the value of submarine boats tend to impress the reader with the growing importance of the subject. The two substantial volumes in which this great mass of information is assembled in rather inchoate form are illustrated by hundreds of cuts, diagrams, and photographs.

Suggestions for Students of Psychology: A Simple Statement of Essential Truths Concerning the Powers of Man and the Laws of Their Activities. By Anita Trueman. The J. S. Ogilvie Publishing Co., New York. 5×7½ in. 115 pages.

Vision of Hell, Purgatory, and Paradise (The). By Dante Alighieri. Translated by H. F. Cary, M.A. (Caxton Thin Paper Edition.) Charles Scribner's Sons, New York. 4×6½ in. 572 pages. $1.25, net.

Still another addition to the increasing number of thin-paper editions. The Cary translation is well established in the liking of readers, and in the present form includes Mr. Cary's introduction and life of Dante.

Wind Trust (The): A Possible Prophecy. By John Snyder. The James H. West Co., Boston. 5×7½ in. 36 pages. 10c.

Wings of the Morning (The). By Louis Tracy. Edward J. Clode, New York. 5×7½ in. 354 pages.

"The Wings of the Morning" is a pleasantly disappointing book. When the good ship Sirdar, bound from Hongkong to Singapore, encounters a typhoon (in the first chapter), we are resigned to the inevitable, and are scarcely stirred when (in the second) she goes down with all on board save Inez and Robert. For some pages nothing rouses our special interest in the rescued pair. But after the author has fairly established them on their lonely island, and gets the story well in hand, before we are aware he has surprised us into attentive admiration, for out of this hackneyed material he has constructed a really fresh and absorbing romance full of thrilling incidents.

Works of Charles Lamb. (Caxton Thin Paper Edition.) Charles Scribner's Sons, New York. 4×6½ in. 814 pages. $1.25, net.

This is the first volume of an edition of Lamb's works in limp binding and thin paper. The type is perfectly readable. The portrait which serves as frontispiece is a delightful presentation of the humorist in his more serious mood, and in all respects the edition is one which lovers of Lamb will be glad to have.

Yellow Crayon (The). By E. Phillips Oppenheim. Illustrated. Dodd, Mead & Co., New York. 5×7½ in. 341 pages. $1.50. (Postage, 12c.)

An excessively sensational story. The author has certainly had an original idea in making his villain the manager of a secret society formed by adherents of royalty and autocracy to counteract the designs of radicals and democrats. Cabinet Ministers, dukes, and even his august Highness the German Kaiser are concerned in this society, and the "yellow crayon" is their symbol. The director perverts the society to his evil personal ends, and poisoners of the good old type are his instruments. Mr. Oppenheim has in an unusual degree the faculty of keeping his plot in hand and making the absurd seem possible.

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The Outlook Books

FALL ANNOUNCEMENT

The books listed below are published under the rules of the American Publishers' Association. The prices are subject to change on publication. When ordering NET books sent by mail, add 10% of the price to cover postage.

THE FOREST. By Stewart Edward White, Author of "The Blazed Trail," "Conjuror's House," etc. Illustrated with eighteen full-page drawings, one of which is in color, by Thomas Fogarty. $1.50 net.

A book full of the charm and the mystery and the wonder of the great woods. It has been said of Mr. White that he "has the power to make you feel the woods as the masters of salt-water fiction make you feel the sea," and in the chapters of this book this quality of his work is more prominent than ever before. There are stories of experiences and adventures "on the long trail" in the wilds of Canada, bits of woodcraft, sketches of the habitants and the Woods Indians of the northern country, pen-pictures of the great forest in its many and variable moods.

LIMITED AUTOGRAPH EDITION.—A Large Paper Edition of eighty copies, printed on Van Gelder hand-made paper, with illustrations on Japan paper; bound in green buckram with paper label. Each copy is numbered, and signed by the author. Price, $15.00 net.

THE NEW AMERICAN NAVY. By John D. Long, Secretary of the Navy, 1897–1902. Illustrated with twelve full-page drawings by Henry Reuterdahl, and with photographs. 2 vols. $5.00 net.

Mr. Long's history tells of the development of our "new" navy from the time of the building of the White Squadron down to the present. He tells of the preparation which made the wonderful achievements in the Spanish War possible; of the great actions at Manila and at Santiago; and of the building up of an effective and worthy navy still going on. It need hardly be said that no other writer is so well fitted to write such a history as Mr. Long. As Secretary of the Navy from 1897 to 1902, he was in the closest possible touch with all naval affairs, and he writes from full knowledge and with authority.

A PREACHER'S STORY OF HIS WORK. By W. S. Rainsford, D.D., Rector of St. George's Church, New York City. With a portrait of the author as frontispiece. $1.25 net.

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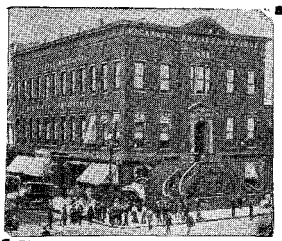

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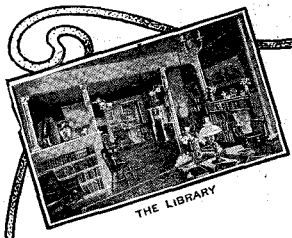

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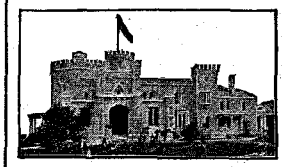

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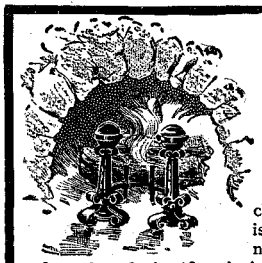

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In Three Chapters

Chapter 1. The Men Who Made It

ONE hundred years ago, Noah Webster—journalist, scholar, patriot—was brooding a great undertaking. He had worked with Jay and Hamilton for the adoption of the Constitution and the support of Washington's administration; freedom and order were established; now for a science and literature worthy of the young republic! At the foundation of all is language. Webster had already made a Speller which speedily became and long remained a text-book for the entire people, training to uniformity of spelling and pronunciation, and yielding the author a maintenance which enabled him to carry on the vast and uncompensated work of "An American Dictionary of the English Language." In the exposition of that language no real advance had been made since Johnson's dictionary sixty years before. The new age and the new country had produced a flood of new words and usages for which there was no interpreter or arbiter. Webster essayed to cover the whole literature and the living use of the English-speaking race, with special inclusion of the new nationality. He brought to the task a natural genius for language, a special aptitude for lucid, exact, and terse definition, a ripe scholarship, and a tireless industry. With his work well begun, he stopped to broaden his knowledge, and mastered the main vocabularies of twenty languages. He studied for a year in Europe. Johnson worked intermittently for eight years on his dictionary; Webster spent twenty years on his. He gave it to the world in 1828—a splendid monument of scholarship, and in its substance fitted to every-day needs. But it was in two bulky volumes, its price was $20, it contained a few eccentricities of spelling, and the American public was not yet emancipated from deference to English authority. The first edition of 2500 copies was enough for thirteen years. Webster stood to his guns, bated no jot of his peculiarities even where most unpopular, revised the work on its original lines, and brought out a new edition, at $15, in 1841. That, too, found little sale; and in 1843 Webster passed away, after a full and happy life, but with his *magnum opus* lying stranded like Robinson Crusoe's boat, a vessel too big for the builder to launch.

One hundred years ago, to a country printer in western Massachusetts, was born his first son, George Merriam. The second son was Charles, and then came a flock of brothers and sisters. The boys were educated in the district school and the printing office; they toiled early and late; when their father died they gave their slender patrimony to their mother and sisters, and pushed their own way; and in 1831 G. & C. Merriam began business as retail booksellers in Springfield, Mass. They gave to business every hour not given to their families or their church. They began publishing in a modest way, notably an admirable series of school readers—the "Child's Guide," "Village Reader," etc.—compiled by the elder brother. When, at Dr. Webster's death, his book came into the market, they discerned something of its potential value, and bought the unsold edition and the publishing right. That purchase marked an alliance of business and scholarship which has borne fruit for sixty years. The new publishers' first care was to fit the scholar's wares to the public's want. They employed Prof. Chauncey A. Goodrich, Webster's son-in-law and literary heir, to re-edit the book; the eccentric spellings were dropped and the reasonable changes retained; such scientists as Silliman and Dana were employed as contributors; and in 1847 the full work was brought out in one volume for $6. The public favor was instantly won and never was lost. Webster's executors had appraised the copyright for the unexpired ten years at $3000, and the Merriams bought it for that. They so increased its value that when the copyright was renewed for fourteen years they made terms with the Webster family by which during that period they paid to them, for the large book with its Abridgments and the Speller, a quarter of a million dollars. The Merriams leased the Abridgments and the Speller to other houses, and concentrated their whole energy on the large book.

In 1850 it was proposed in the Massachusetts Legislature, unsuggested by the publishers, that a copy of Webster's large dictionary be placed in every district school. Before the legislative committee the advocate of a rival book sneered at Webster as an ignorant pretender. Professor Noah Porter of Yale College replied with so eloquent a vindication of Webster's scholarship and services that local prejudice was conquered. The schools were offered their choice, and 3035 took Webster and 105 its competitor. Soon after, New York State placed 10,000 copies of Webster in its schools, and thus began its acceptance as a school standard which to-day extends over the entire country.

When the enlargement of Worcester to an

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illustrated quarto was announced in 1859, the Webster publishers made a prompt counter-stroke. They put into a supplement a large number of classified illustrations—a new feature in an American dictionary—added a supplement of new words which had long been accumulating; appended a valuable table of synonyms by Prof. Goodrich; and brought out their enlarged work well in advance of the new Worcester, which never approached it in popularity.

Then they set to work on a radical and thorough revision. Under Dr. Porter's supervision, with the aid of a group of eminent scholars, the advances in linguistic science and in popular usage were inwrought with Webster's solid groundwork. The period of this revision was that of the Civil War; business fell off, the Southern market was lost; the income from the Speller was intermitted, and payments to the Webster family were by amicable arrangement postponed; war taxes were heavy; but the three brothers (Homer Merriam being now included) pushed steadily the revision, while they supported the war, and looked for the return of peace and prosperity. So came to birth the great book of 1864, known familiarly as "The Unabridged;" its predecessor being completely superseded and withdrawn from the market, until revamped and foisted upon the public under false pretenses half a century later.

A battle of pamphlets turning largely on the question of spellings; the general prevalence of the Websterian practice, and an eclipse of all rivalry in the commercial field; a fresh supplement of new words in 1879; the gradual addition of biographical and geographical tables—these were incidents preliminary to the next great revision. To this revision—a work covering ten years and costing over a third of a million dollars—were given the fuller elaboration, the larger permanent staff, the freer employment of specialists, and the exact attention to every detail, which accord with the advanced methods of modern scholarship and business. In a work carried on thus through generations, there has developed a special art of dictionary-making, with an invaluable tradition of experience, yet always expanding to meet new conditions. The result appeared in 1890 in a work whose title marked the supremacy won throughout the English-speaking world, Webster's International Dictionary.

Its improvement has never ceased for a day. New matter has been added; tables have been scrupulously brought up to date; the accumulation and sifting of new words and meanings has gone steadily on. A Supplement of new words in 1900; tables of biography and geography substantially made over in 1902; a steady accession of improvements with no special announcement—this has been the later history of the book. To the chief editorship so long and ably filled by President Porter has succeeded Dr. W. T. Harris, United States Commissioner of Education and a scholar of world-wide repute.

It is to the alliance of scholarship and business sagacity that Webster has owed its success and growth. From that alliance has sprung a harmonious aim and a comprehensive plan of work. Before setting forth that ideal, a word more may be given to the personnel of the combination, past and present. On the publishers' side the force was strengthened in 1877 by the addition of Mr. O. M. Baker, trained as an educator and a school superintendent; an experienced and able bookseller, Mr. H. C. Rowley, came in two years later; the change by incorporation to "The G. & C. Merriam Company" in 1892 was a change of form only, the same hands still manning the ship; to the directors was added Mr. K. N. Washburn, who had been long engaged in the company's service; and while the first two Merriam brothers have passed away, the directorship includes two of the family name, and Homer Merriam still presides in a hale old age.

At the head of the editorial force have been in succession three scholars of high repute: Dr. Goodrich, the heir of Dr. Webster in mental acumen; President Porter, with a rare combination of original intellect, acquired knowledge, and practical sagacity; and Dr. Harris, officially the first man in the American educational world, and eminent in a wide variety of studies. Next to these have been a group of contributors of the highest standing in general scholarship or special branches, such as Dr. Mahn of Germany, Prof. W. D, Whitney, President D. C. Gilman, Professors Hadley, Lounsbury, Sheldon, Remsen, Verrill, Justice Brewer—the list could be indefinitely prolonged. Of highest practical service have been men perhaps less famous who have through arduous years perfected themselves in the technical art of dictionary-making; as chiefs of staff should be named, among the departed, William A. Wheeler and Loomis J. Campbell, and, among the living, F. Sturges Allen. With these have been scores of faithful and serviceable workers, whose lot has been "to widen knowledge and escape the praise."

So much for the men who have made the book; the ideals they have followed and the methods they have used will be given next week.

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